4. 6-7-10.

"The Woman's Board shall have a Young People's Secretary who shall have charge of all work in connection with the presentation and development of Home Missions in the young people's societies.

"2. Both officers shall present the work of both the Board and the Woman's Board, each in his or her particular field.

"3. Contributions for special objects shall be applied as designated, but contributions for the General Fund from Sunday-schools shall go to the Assembly's Board, and from young people's organizations to the Woman's Board.

"4. There shall be no program for Sunday schools issued by the Woman's Board after 1910.

"5. The salaries and expenses of the Secretaries shall be borne by the Boarda separately.

"6. The adjustment of funds shall go into effect April 1, 1911."

Mrs. Martin moved that the plan be adopted as a whole, which was so voted.

NORTHFIELD COMMITTEE. The following were named as the Northfield Committee for the coming year, each denomination having the privilege of naming three members. From this Board, Mrs. D. E. Waid, Miss Julia Fraser, Miss F. Gillies. These appointments were ratified, on motion of Miss Peck.

STUDENT'S CONFERENCE,-CASCADE,COLO.-Y.W.C.A. At the request of the Synodical Society of Colorado, Mrs. Paul Raymond is appointed our representative at the Western Young Women's Christian Association Student's Conference at Cascade, Colo.

FIELD SECRETARY,-NORTH PACIFIC BOARD. Correspondence has recently been carried on between this office and the North Pacific Board in regard to the appointment of a Field Secretary. As the question involved very careful consideration, on motion of Mrs. Gifford, voted that the adjustment of the matter be left for further correspondence.

FOREIGNERS. The following report was presented at the Annual Meeting at Atlantic City by a special committee appointed to bring in recommendations regarding foreignerss:-

"We,your committee on work among foreigners, would submit the following report:-

"For America's sake, for the foreigners' sake, we beg the Women of the Presbyterian Church in the United States of America to awake to the importance of Christian work among these foreigners.

"(2) We recommend that workers for the foreigners be commissioned by the Woman's Board of Home Missions but that the work shall be under the direction of the presbyterial or synodical societies sustaining it in conjunction with the Woman's Board, all final appeals be made to the Woman's Board of Home Missions.

1910 1-

The Executive Session of the Annual Meeting of the Woman's Board held Saturday, May 28th, at 10.A.M.

Mrs. Bennett presided.

Opened with the reading of Psalm 46, responsively, followed by prayer offered by Mrs. Mitchell.

Mrs. Bennett read: Article II., Article IV.(section 4), and Article X. of the Standing Rules of the Woman's Board of Home Missions.

Mrs. Bennett: "This meeting is a little different from any other meeting we have held in connection with the annual meeting of the Woman's Board, because today this becomes an Executive Session of the Woman's Board of Home Missions at which there is a legal voting body. In accordance with this, it will be necessary, as we have not done in the past, to have regular minutes taken of such a meeting. In the absence of Mrs. Sackett, I will ask Mrs. Gildersleeve if she will act as Recording Secretary of the meeting."

Roll Call:

Business of the Day.

Mrs. Bennett: "At the meeting which would correspond to this meeting last year some matters were taken up, and we will now take up the unfinished business. The matter of the incorporation of the Woman's Board of Home Missions was referred to a committee of three Vice-Presidents of the Woman's Board. This committee has served during the past year, and it was laid upon that committee that it should report at this time. As that is unfinished business, we will take that up as the first order of the morning. The Chairman of the Committee, Mrs. S. B. Herbison, of Allegheny, will render her report."

(Mrs. Honeyman moved the report be accepted, and Mrs. McKenzie seconded the motion)

Mrs. Bennett:- "The adoption of the report is now in order."
Mrs. McKenzie moved the report be adopted. Miss Scott seconded motion.
Miss Scott, Ky.:-"If we adopt this report we accept of the request of this committee, and relieve them of all responsibility, taking the matter upon our-

selves; therefore, I am very much in favor of adopting it. I think as a body we can take charge of the whole thing, and this will leave them free to speak - the reason I second the motion."

Mrs. Bennett: "Is it your pleasure to make immediate vote without discussion of the adoption of this report? The committee has been discharged and are on exactly the same basis as the rest of us, and any work they have done will be at our service as members of the Board and not as members of a committee. The matter is now before you. Do you wish to take any further action, or have any further discussion of this matter. If so, will some one bring it before us in the form of a motion in order that it may be placed before us."

Mrs. McKenzie: "I understand that the Council of the Assembly's Board has decided that none of the Kennedy money may be given to an incorporated Board. . . . . That being the case, I would make the motion that we lay it upon the table for another year."

Miss Scott: "If this motion is made, it stops discussion; couldn't we have a chance to discuss this now, for if it is left for another time we from the far distant states will have nothing to say about it, and if the mover of the motion is willing,cannot it be changed so as not to stop discussion."

Mrs. McKenzie withdrew the motion.

Mrs. Waid: "Simply to get it before us for discussion, may I make the motion that a committee of seven be appointed (consisting of two of the elected members of the Board in New York, one administrative officer, and four from the membership of the general committee) to be considered as a Conference Committee to meet with the Assembly's Board, or such organizations as may need to be met, and that this committee be instructed by this body."

(This motion seconded by several)

Miss Scott: "What is meant by other organizations?"

Mrs. Waid: "I cannot give full explanation, but I think if such a committee is appointed, and such conference held, there will be other organizations that the Assembly's Board will wish us to confer with."

Mrs. Gurley, Iowa: "I would like to know the reasons given for hav-

ing this incorporation of the Woman's Board.
(Committee asked to answer this question)

Mrs. Harbison: "This committee is not prepared to give all the reasons. That was one of the questions which came up in the conference with the Assembly's Board when we were there. I think I can hardly say anything further than that in the meeting here last year the discussion leading up to the appointment of this committee seemed to indicate that there was a desire on the part of a great many that we should incorporate in order that there might be no further difficulty in any way as to receiving legacies direct." (Read letter to Dr. Thompson)

Mrs. Bennett: "My the Chair call attention to the fact that these are questions propounded, and not facts stated. I think we are all of us in hearing a thing read apt to suppose it is a fact defined. These are not facts defined."

Miss Scott: "I want to call attention to one or two facts. I am not near New York, and consequently never have a chance to meet with the Board, but it strikes me that an organization that can raise half a million dollars in a year is certainly fitted to be trusted with its own funds, have its own bank account,(applause) and when I was in Denver two years ago, and told that our Treasurer, Miss Lincoln, never had a bank account and never closed a day with any money in her hands, I felt as if I had been knocked down. It seems to me we ought to be incorporated, and we ought to have our bank account. We are no more insane than our six Foreign Board are, and I do not believe this Board should be belittled by handing over every cent to the Board of Home Missions. I confess I am very much opposed to anything that leaves us where we are. I really was ashamed to be told Miss Lincoln never closed a day with a cent in her hands. I cannot understand what is the objection, and I want to be on record as being most heartily in favor of ~~kugkx~~ being incorporated."

Mrs. Mitchell: "I would like to ask the Chairman of the Committee if she received any answers to this question?"

Mrs. Bennett: "A note was received in reply to this letter saying it was received too late to be brought up before the meeting of General Assembly, and the answers would be sent later."

Mrs. Bryant, Mich.: "It seems to me this is the old-fashioned idea that the woman should not carry the pocket-book, and we are growing beyond that today. There is one other

important thing to remember,- that whenever any work came up the Board could not compass from the very beginning they asked the Woman's Board to take it up. For instance, we support missionaries in Alaska (I mean men), and then we are asked to support missionaries among the Mountaineers. The women have shouldered it because the men have not taken such an active interest in Home Missionary work; they haven't known about the work that was needed, and so the contributions from the churches to carry on this work have not been nearly as large as they should be."

Mrs. Raymond, Colo.: "I understand that those who have studied the matter feel there are valid reasons against incorporation; will some one state those reasons for us?"

Mrs. Bennett: "Does the Chairman of the committee, or any other member desire to make such a statement?"

"The Committee is not ready to answer that question; is anyone else ready to answer it?"

Mrs. Finks: "The fact has been mentioned that the Women's Foreign Board are incorporated; do they administer their funds in detail, or pay them over in lump sums?"

Mrs. Bennett: "The six Women's Foreign Boards are receiving or collecting agencies. They assume no financial responsibility. They say to the Board of Foreign Missions: 'We will try to raise so much money this coming year." Let us put it at a definite sum, sixty thousand dollars. One Board will say: 'We will try to raise sixty thousand dollars this year.' I am not quite clear on this point, but I think they all agree after they have paid their administration expenses to turn over to the Board of Foreign Missions all that is left over. If it amounts to the sixty thousand dollars, well and good, but if it falls short the balance must be made up by the Board of Foreign Missions; that is to say, the Woman's Board of Foreign Missions cannot run into debt because they have not assumed responsibility. The Women's Foreign Boards do not administer work in the fields; the Woman's Board of Home Missions does administer work in the field. The Women's Foreign Boards simply take from the Board of Foreign Missions certain stations, but those are administered by the Board of Foreign Missions. The Woman's Board of Home Missions accepts full responsibility for all the work which it does in the mission fields, and if it does not raise funds enough to pay its bills,

one year it has run into debt and must pay that money out the next year. (If anyone who is actively connected with the Foreign Board finds any flaw in this statement I trust they will not hesitate to say so.) The difference lies in the fact that the six Women's Foreign Boards have no final responsibility, in a way, because the Board of Foreign Missions carries that responsibility; whereas, the Woman's Board of Home Missions does assume responsibility.

Mrs. Honeyman: "I have been brought up with the Board of Home Missions, and connected with them for so many years that I should rather have our relations established more closely than in any way have anything come between us. I know it is a day of woman's rights, but I am willing to stay at home and mend the stockings, etc., and I am willing for the Men's Board to distribute our funds, but to have their advice, as we have had, and I feel we are honored in having their advice and help. Don't let us do anything that will in any way separate us from the Board of Home Missions."

Mrs. Waid: "I have hesitated because there are those here who are better qualified than I, but being the daughter of a lawyer I feel that no case ought to go with only one side presented, and I had hoped those who feel very strongly against incorporation would rise and give the strong argument which exists on the other side. In the first place, we are going against the tide of the present General Assembly in such a move as this. (We would better face all the disagreeable things right now). The main thought and hope of all the commissioners of General Assembly for the last few years have been for consolidation rather than separation, so any suggestion of an overture to the General Assembly better be made with the certainty that we will be set on very hard. In the second place, we face a very hostile attitude in a large body of the church, perhaps not among our own constituency - because today there seems to be an overwhelming feeling in favor of this very measure - but you are not the women of the churches, as unfortunately you realize when you try to put things through. Divided church interests do not appeal to the church at large as united interests do, and the body backing us is toward consolidation rather than division. We will meet with a great financial problem. We are backed by a Board with large financial credit, and with large borrowing ability, and those who know of the money we have

to borrow and the interest we have to pay on it realize that we must have a pretty good commercial standing. I regret to say that I fear we will face opposition in the Board of Home Missions. I regret to state it, and I am not positive in making the statement; nobody can tell until the body assembles and its judgments are on record. If I may speak in the presence of Mrs. Thompson, I think Dr. Thompson's attitude was not friendly, and I think all of us who know him know he is broad enough to want what is best for the work. I trust that we all realize of what enormous value it has been to us to have the counsel and support of such men as we have had, and I trust we recognize how difficult it will be if we have not this support. If I have drawn a dark picture it is because I am a lawyer's daughter, and think both sides of a case should be presented, but before you instruct your committee definitely today you ought to consider every one of these things. You ought not to leave on the shoulders of the officers in New York the facing of these great problems unless you pledge yourselfes to back them in every way. You cannot sit and pass a thing on sentimental grounds; you have got to pass it as business men; you have got to guarantee to the church that if you go by yourself you will give such a business administration that the church may not call you to account; you have got to back your administration with far larger funds, for you have got to establish a department for the dispersing of your funds, which you do not carry now; you have got to face a period of unrest and diversion of gifts. I am just giving you the dark side of the picture so that you may vote with your minds and hearts fairly made up, knowing both sides of the question, and I am not saying how I am going to vote.

Mrs. Diefenderfer, Pa.: "I do want to ask a question. Can Mr. Olin, the Treasurer of the Board of Home Missions, pay out the women's money (I mean the treasurer's funds of the Woman's Board) without the bills being O.K'd?" (answer, NO). "Then what is the difference, friends? I feel very much as Mrs. Honeyman feels. I recalled as I sat here just now a picture. A few years ago I was in the Board rooms when a cablegram came from Mr. Harris, of Cuba, to the Woman's Board. He said: 'We have been ordered out of the building where we are, and have no place to go; will the Board instruct us to buy a lot, and put up a building?' Mrs. James said: 'We haven't a dollar; Miss Lincoln, run down and bring Dr. Thompson.' She brought Dr. Thompson, and Mrs. James said: 'Will the Board stand back of us to by a $2000. site in Sancti Spiritus?' He said: 'I don't know where the money is coming from, but of

course the Board will stand back of you.' So the cablegram was sent back and the lot purchased. Perhaps we have lost a few dollars in legacies, but we must remember when we stand on our own feet we stand alone and must spend a lot for lawyers fees and in other ways."

Mrs. Chase, Washington: "It is a practical question with us in the far west; we send a missionary to Alaska; we send our money on to the Woman's Board, and it has to go to the Men's Board, and sometimes it takes six weeks for that money to reach Alaska. In the meantime, the man is without his money. Now if we had our own Board they wouldn't have to wait all those weeks."

Miss Scott: "I want to ask a question. If these Foreign Woman's Boards are incorporated, and are loayl to the Board of Foreign Missions, why if we are incorporated are we disloyal to the Board of Home Missions? What would the incorporation do for us? Would we then have our funds any more than we do now? I don't understand the thing. I want to be under the Board of Home Missions, to be loyal and follow the advice of the Board. I feel it is vaduable to have their advice and leading. It isn't that I want to break away from them, I think it would be exceedingly unwise, but why cannot we be incorporated. We are not much younger in years of existence than the Foreign Board, and why cannot we be incorporated as well as they?"

Mrs. McKenzie: "There is just this point there. If I remember correctly, we were appointed by the Men's Board to assist them. The Foreign Board formed itself and went into work. We would be simply breaking a tie which never existed with the Foreign Board. Am I mistaken, or am I correct?"

Mrs. Ham: "Just a word in regard to that. Our organization was called into being because there was no other organization that could take up this work of Home Missions. The appeal came repeatedly to the General Assembly that certain people could not do work (the missionaries couldn't go into those districts and do work without a woman going before to reach the children and go into the families). So it was in response to that. God had prepared a wife and mother true and loyal to her husband - true and loyal to the Word of God, which make the wife the helpmeet for her husband. She planned this organization of the Woman's Executive Committee according to presbyterial rules right straight through. The years have passed on. There is this one word that I felt as though I wanted to speak to you all and that is: 'Behold what God hath wrought; behold what God hath wrought.' No one ever imagined that the

women of the Presbyterian Church would accomplish what has been accomplished. So we want to praise God for what He has wrought, and let us turn to this idea of the woman being the helpmeet for her husband. This organization was formed an executive committee of Home Missions."

Mrs. Honeyman: "There has much been said about being incorporated for the purpose of receiving legacies. This statement was not made to me personally by the Treasurer of the Board of Home Missions, but was made by one thoroughly interested in the work. Mr. Olin has said that whenever there is a doubt as to whom a legacy belongs, he gives the Woman's Board the benefit of the doubt and passes the legacy over to them.

Mrs. Beebe, Ill.: "In former days the woman was not allowed to hold property, control her own children, or do anything at all, but as time as gone on things have changed. We find ourselves as a Woman's Board without any legal standing, and it has been said that legacies cannot be left to the Woman's Board because there is no Woman's Board of Home Missions that is legally organized in this U.S.A., and I know it is a positive fact that the Woman's Board has lost legacies in the city of Chicago just for that reason, - that there was no Woman's Board of Home Missions recognized legally in the courts and it seems to me we have lost on that account legacies from women in the church who have been interested in the work and have intended their money should go to this special work. I feel that is the reason for incorporation - not that we want to manage everything our own way; not that we want to be separate from the Board of Home Missions, but because we ought to have some legal standing.

Mrs. Harbison: "It has not been suggested by anyone that it is possible for us to incorporate without materially changing the relationship which now exists between the Board of Home Missions and the Woman's Board of Home Missions. A Pittsburg lawyer has assured us that this could be accomplished, using the same agencies as we have now without a very tremendous change in the administration, and we have also the opinion of two members of the Executive Commission as to that.

Mrs. Gurney
Gary, Cali.: "The Synodical Society of California is an incorporated body, and I don't think we feel ourselves disloyal to the Woman's Board because we are incorporated."

Mrs. Storer: "Not for a minute would we want to be disloyal to the Board of Home Missions. I would like to ask a question

How does the Board of Home Missions give the work to the Woman's Board of Home Missions? What is the exact relation?"

Mrs. Bennett: "The Board of Home Missions does not give the work to the Woman's Board. The Woman's Board assumes responsibility and the Board gives permission to the Woman's Board to assume this responsibility. There are two or three points in this discussion, which perhaps we should centralize upon. (The chair would be very glad if in the future the names of all officers be eliminated, and that they be referred to only in their official capacity). One question we can eliminate - the question of loyalty. . . .

The second point I would like to centralize your attention upon is this, (I am neither a lawyer, nor the daughter of a lawyer). You know that the laws of all the States differ concerning incorporation; therefore, any question concerning incorporation in a definite way must be referred to State under which . . . . . are taken out. We do know that there are many forms and degrees of incorporation. We may incorporate in full, which means absolute separation; which means that the Woman's Board goes its own way absolutely independent. I wish to raise some questions you must discuss before you can vote. What would be the relation of a separately incorporated body to General Assembly upon the floor of which no woman has representation? What would be the relation of an incorporated body to presbyteries? (I think we need not say synods, for in the ecclesiastical arrangements of the church the presbytery is the unit for government. Now understand, I am asking questions I cannot answer. As you understand, we are today to instruct a committee. Some of the Women's Boards of other denominations have full incorporation, but they also have representation on the floor of what is the General Assembly of their churches. I believe they have women lay members, appearing upon the floor of their General Assembly, which Presbyterianism has never yet allowed. In instructing a committee along any definite line you must carry in your minds objections and favorisms.

(Referred to Miss Leonard] Lawyer)

Miss Leonard: "Madam President, I think I would rather not speak on this subject. An off-hand opinion from a lawyer does not amount to much.

Mrs. Brownell: "All of the points you have just brought before us

are contained in the questions Mrs. Harbison read,to which we have not received an answer."

? Minnesota: "It seems to me we are more like a child to the Board than a wife, and I think we have gotten to that point, like the young man of twenty-one who wants to start in business for himself, where we want to be independent; we don't want to always have to refer to this other body. We have spoken today of getting counsel from them. Is it not true that we have to go to them and ask to do things? It certainly seems to me that any credit that would be desired by this body could be backed by the Board of Home Missions; they will not completely withdraw themselves from the son, although he has gone into business. There was a time when we saved our pennies and postage stamps, but we soon found, and the church has found, that by spending ten dollars or one hundred dollars even in postage it brings in many times more in returns in legacies; and I think although it would cost us a little more, we would have the return in legacies, and so I hope this body will incorporate."

Mrs. Finks: Referred to form of bequest on the page of the Home Mission Monthly.

First part of Mrs. Waid's motion re-read: "That a Committee of seven, consisting of two selected members of the Board in New York, one administrative officers, and four members from the General Board be appointed." (Motion seconded by several;carried.

Mrs. Bennett: "We are now ready for two questions: the question of the instruction of that committee and the question of the appointment of that committee. The instruction would better take place first."

Mrs. Honeyman: "Does not the previous discussion sufficiently instruct the committee?"

Mrs. Bennett: "I think that definite instruction was intended. Is anybody ready to make a motion along the line of the instruction of said committee?"

Miss Scott: "I move that this committee be instructed to confer with the Assembly's Board, asking for a limited incorporation, which leaves us connected with them but gives us a legal status."
(motion seconded)

Mrs. Campbell: "~~I think~~ Are not we without considering this question partially incorporated; don't we have a legal status we have on the cover of our little magazine a bequest telling us if we die how we are to send our money to

the Woman's Board of Home Missions? And that has been proclaimed as coming from two good, responsible lawyers. I don't see any reason why we should make a change at present; we have always gotten along all right, and I don't see why we should make any difference."

Mrs. Bailey, Pa. (Could not be heard)

Mrs. Raymond: "If we vote in the affirmative, have we instructed the committee?

Mrs. Waid: "I don't consider that this motion covers the motion ~~the motion~~ I made because there are a dozen facts not touched upon.

Miss Scott: "This motion is not in any sense authoritative.

Mrs. Brownell: "It seems to a few of us that Miss Scott 's motion is premature."

Mrs. Honeyman: "I would ask that Miss Scott withdraw her motion. It seems to me after this discussion the committee will be quite capable of considering the matter.

Miss Scott: "The motion about the appointment of a committee of seven stated that they wanted instructions, I therefore made that motion as a starter; but I am like Mrs. Waid, I think there ought to be other things added on - when to report, where to report, and any other instructions the different members of this Board think are necessary."

Mrs. McKenzie: (Amendment to Miss Scott's motion) "I move that this committee report to us next year at the annual meeting." (Seconded by Mrs. Brownell)

Miss Scott: (An amendment to an amendment) "That this committee report to the Executive Committee in New York after it has had its conference and that they shall have power to act." (Seconded)

Mrs. Bennett: "The Executive Committee which meets in New York is a different body from the body meeting today. There are a few members of it here today, but in its general personnel it is a different body."

Mrs. Ross, Okla.:"I feel that we are influenced largely by sectional prejudices and opinions and that it is not possible for us to feel alike, but I do think that those who have charge at the center know what is best for us."

Mrs.

Mrs. Thompson, N.Y.: "I want to speak in a two-fold capacity - as a member of the Woman's Board of Home Missions and as the wife of a secretary of the Board of Home Missions. I want to say with reference to the paper read by the Chairman of the Committee that I am sure the Secretary had no intention of making any reflection on the integrity of the committee. If he were here of course he would speak for himself. I want to tell you that the reason he spoke as he did yesterday (so far as a wife can speak for her husband) was that he had conferred with the Counsel of the Board, and Mr. John E. Parsons, who had given it as his opinion that if the Woman's Board were incorporated he felt it would seriously incapacitate the Assembly's Board from bestowing on the Woman's Board any of the Kennedy funds - that it would be beyond the power of any Board to give to another incorporated Board money from a dead man's hands. That was the only reason Dr. Thompson spoke as he did yesterday. He did not speak in the capacity of a secretary in saying those things, but merely as a representative of the Council of the Assembly's Board; personally, I think he has no feeling on the subject.

The second thing I want to say is in my capacity of the Woman's Board, without any reference to my relationship to Dr. Thompson. I have always hoped there would come a time when the two Boards should be one Board - that there should be representatives on the Assembly's Board, women who would sit with them - and I hope that there may come some time in the future such a Board as that, which should be made up of the men of the church and the women in such proportion as our strength and organization justify. I throw that out simply that it might be used as suggestive to the committee.

Mrs. Brigdon, N.Y.: "Why has any man or woman been prevented from giving a legacy if this form of bequest on the magazine is legal?"

Mrs. Beebe, Ill.: "It is a fact that not everybody sees the Home Mission Monthly and does not read what is on the back of the cover."

Mrs. Waid, N.Y.: "May I suggest that a committee of three withdraw and prepare instruction to this committee of seven and bring them before the house?"

Committee appointed by the Chair as follows: Miss

Scott, Mrs. McKenzie and Mrs. Waid.

Mrs. Bennett: "During the absence of that committee we will proceed with the election of officers."

(Mrs. Hallock takes the Chair)

Report of Nominating Committee -(Mrs. Matthews, Chairman) . Mrs. Campbell moved the acceptance of this report; seconded by Mrs. Ham; carried.

Mrs. Hallock: "It gives us great pleasure to welcome Mrs. Bennett and to have her with us again.

(Mrs. Bennett takes the Chair)

Mrs. Bennett: "I do appreciate it all very much indeed, and my hope is that I can serve you well."

Miss Fraser read the names of the Field Secretaries for the coming year. Mrs. Crane moved that the recommendation be adopted; seconded by several; carried.

The question of life membership and honorary membership brought up. Miss Fraser read the recommendation of the Executive Committee of May 9th.

Mrs. Bennett: "The question has come up as to just what constituted life membership; also the question of honorary membership, which shall be secured by the payment of one hundred dollars."
(Miss Leonard moved the adoption of the recommendation of the Executive Committee; seconded by Mrs. Harbison.)

Mrs. Richards: "I am very glad to have this come up because there have been a number of life memberships in our synod. Do they have any voting power? I think we understood it was simply to honor them by making them life members."

Miss White: "The annual report of the Woman's Board and the Prayer Calendar goes with every life membership of the Woman's Board. I would like to state that it has come to our knowledge that some women having been life members feel that it releases them from all money due in their society, and of course it should be explained that it is simply an honor to them and in no way releases them of any financial obligation."

Mrs. Sinclair: "In looking into this matter I discover that quite a number of the Boards add to every life membership,-

conveyed
no voting power ~~went~~ with it.

Miss Fraser: "It has been suggested that the names of the life members be read at the annual meeting."

Mrs. Harbison: "I think it would be well to have that clause added- that no voting power goes with this membership."

Mrs. Chase: "We have in our North Pacific Board this year 18 life members, and they have the power to vote at the general Board meeting."

Mrs. Storer: "I have found occasionally a woman who thinks she has voting power when she becomes a life member."

Mrs. Raymond: "I have just wondered as we sat here if they could not be considered delegates to the annual meetings just so they would feel some connection with the meetings."

Mrs. Bennett:" "We would have to bear in mind that according to the Standing Rules of the Woman's Board they could not have a vote at a business session of this kind if they were present."
"There has been handed to the Chair this quotation: 'I wish the Home Board would give a badge with their certificate as the Foreign Board does.'"

Mrs. Bailey: "Could they not attend all but the business session of the annual meeting?"

Mrs. Bennett: "They could attend all of our public meetings."

Mrs. Honeyman: "I think it would cause embarrassment if they were not allowed to attend all of the meetings."

Mrs. Crane: "They should be allowed a badge, I think."

Miss White: "Would the ladies prefer a badge to a certificate?" (unanimously, "No")

Mrs. Collins: "I have had that question asked me. The Foreign Board of the Northwest give both and I really think we should."

Miss Stephenson: "I know a great many ladies who do care for badges, but I believe I know more who do not care for them, and the thought occurred to me that perhaps it would be well to have the list of life members published in the Treasury number of the Home Mission Monthly."

list of
Mrs. Finks: "In the September number the life members having been made during the preceding twelve months are published.

Mrs. Bennett: "The matter which is before you now is the amendment made by Mrs. Harbison, which was that no voting power should go with life and honorary membership." (seconded by several; carried.)

Mrs. Bennett: "Do you wish to make some motion as to the recognition of such members?"
(Mrs. Harbison moved that the matter of recognition of life members and honorary members of the Woman's Board be definitely referred to the office." Motion seconded; carried.)

Mrs.Bennett called for report of Committee of three.

Miss Scott, Chairman: "Instructions whereby this committee of seven shall be authorized. We have been carefully considering and trying to weigh this thing, and if you want to pick it to pieces the Board is at liberty to do so;

ARTICLE I. This committee shall be instructed to ask for such incorporation as shall give the Woman's Board of Home Missions the right to receive legacies.

ARTICLE II. To overture the Board of Home Missions of the Presbyterian Church in the U.S.A. for such representation in their body as the work of the Womans Board may in their judgment warrant; such representation to be from the membership of the Woman's Board of Home Missions.

ARTICLE III. To report to the Woman's Board of Home Missions for instruction and direction, and to the annual meeting."

(It was moved and seconded that ARTICLE I. be accepted)

Mrs. Hallock: "I don't quite understand that all we are asking for is the privilege of receiving legacies; it seemed to me there were other questions involved in this."

Mrs. Harbison: "It does seem to me that we want a little more in that form of incorporation than merely the power to receive legacies."

Meeting adjourned to re-assemble at Haddon Hall at 8 P.M.

Mrs. Bennett will rule that the committee consisting of Miss Scott, Mrs. McKenzie and Mrs. Vaid shall be allowed full power to make changes in their recommendations between now and 8 o'clock should they so desire.

The Executive Session of the Annual Meeting
of the Woman's Board held Saturday, May 20th,
at Haddon Hall, 8 P. M.

(CONTINUED)

Mrs. Bennett: "The matter stood when we adjourned this morning in this way - you will recall that the committee of three, consisting of Miss Scott, Mrs. Waid and Mrs. Mc Kenzie, had been appointed for the instruction of the committee of seven, which had already been agreed upon. That committee, you will recall, brought in three articles, these articles were read to you, and we were in the process of considering the first one. The motion had been made for the acceptance of the first, and it was seconded and under discussion, but no action had been taken. I will not read these just at present because you will recall that the chair ruled at the close of them, giving the committee full authority during the intervening time to make change in the report. I will ask the Chairman, Miss Scott, if she has anything further to say before we take up this matter."

Miss Scott: "We have had an informal meeting of the committee and in view of what was done at the General Assembly this afternoon have concluded to bring the whole matter back as if it had never been acted upon, and place it in the hands of the conference; we concluded it would be best to withdraw our resolutions if it is in order to do so."

Mrs. Bennett: "Perhaps a word of explanation is in order. The action at the General Assembly this afternoon (the Chair was not present) was that the three Boards of Home Missions, Freedmen and Church Erection should be consolidated. We do not of course know what adjustment that will eventually mean, and in view of that question the committee has met and decided to withdraw the recommendation and throw the whole matter of the question back upon us. You understand that the question before us now is the question of the instruction of the committee of seven; in order to refresh our memories it will be necessary to read the motion which was originally made."

MOTION:- That a committee of seven be appointed (consisting of two of the elected members of the Board in New York, one administrative officer,

and four from the membership of the general committee) to be considered as a Conference Committee to meet with the Assembly's Board, or such organizations as may heed to be met, and that this committee be instructed by this body."

"The point before us now is the question of the instruction of that committee. We have already voted that there shall be appointed a committee of seven, and the committee of three having withdrawn their recommendations the matter is now open before you for any recommendation you may desire."

Mrs. Lovett: "I move we expunge the matter from the record since the committee have withdrawn."

Mrs. Bennett: "It has been moved that all reference to this committee of three be removed."
(motion seconded by several; carried)

Mrs. Bennett: "The matter is before you to act upon the original question. On what basis would you instruct that committee?"

Miss Scott: "I thought in ~~the~~ motion I made this morning was that we ask the Assembly's Board of Home Missions for the incorporation of the Woman's Board of Home Missions.

Mrs. Beebe, Ill.: "Why do we need to ask anybody?"

Mrs. Bennett: "That question would drop on the privilege of the withdrawing of the committee; I think that question is one we will have to leage to the committee of seven because we have never taken up that detail as to the method of procedure.

Miss Scott: "I move that the committee be ~~instructed~~ to confer with and ask the Assembly's Board of Home Missions to allow the Woman's Board of Home Missions to be incorporated." (Motion seconded by Mrs. Richards)

Mrs. Harbison: (Amendment) "That it be added that this committee have discretionary power as to the manner and matter of this conference with the Board. It may be when they confer with the Board that there will be something else that will be bettfer, and this committee being a large one, it seems to me it might be better to have discretionary power to go into any door that might open before them."
(Amendment accepted by Mrs. Richards)

Mrs. Cairns: "I thought that was the intention - to investigate and find the best methods of procedure to incorporate and report them at our next meeting."

Mrs. Bennett: "I think the thought was to incorporate or not to incorporate - the expediency of it."

Miss Scott: "We want to know if we can be incorporated."

(Question asked as to when committee should report.
"In our report we had asked that it be within a year that we should act upon it."

Mrs. Bennett: "WE have before us just the original motion."

Mrs. Waid: "We have no power or right to set a time for the report unless we call a special meeting. All matters of policy have to be passed upon at the annual meeting as stated by the Standing Rules of the Woman's Board of Home Missions."

Mrs. Bennett: "I suppose it could be given power to a committee to set a special time, but according to our Standing Rules all matters of policy which effect the general work of the Board should be referred to the annual meeting."

Mrs. McKenzie: "I think in view of the fact that it is the policy of the Assembly's Board to consolidate, making a fewer number of Boards, that it is rather ~~xxxxxx~~dis-
courteous ~~xxxxxx~~ to the Assembly this year for us to send up an overture to make another Board. It seems to me it would be rather an unhappy thing to put this before the Board at present, when perhaps by waiting a year it might go through without question; therefore, I am going to vote against that motion."

Miss Scott: "It would be impossible for this thing to be acted upon at present. The Assembly probably is too busy to get anything into their hands just now. That committee will necessarily have to plan and arrange, they can do nothing at the present time. As I understand it, it is the commissioners appointed by the Assembly which make the Board of Home Missions who will have this thing under consideration, and it cannot come under their consideration immediately because the committee which is to be appointed by us must meet and act and plan, and therefore we need not feel uncomfortable about the consolidation of the Boards."

Mrs. Storer: "Were the Boards consolidated today, or was it a federation?"

Mrs. McKenzie: "It was a federation. It is the combining of three Boards. For instance, the three Boards can have but thirty managers; necessarily, many of the

of the managers must drop out to make room for the thirty. That is really about the only difference it is going to make."

Mrs. Bennett: "I think the action was just as the Ex-commissioner outlined it in the Blue Book."

Mrs. Richards: "I feel very strongly on this matter. I have been growing a great deal since the committee was appointed, and am unquestionably for full incorporation for a great many reasons. I suppose we in Washington, having a great many daughters, feel as our Revolutionary ancestors did in the New England days - that while it is not Taxation without Representation entirely, we feel that we have existed all these years and carried on our work faithfully and well, accepting each new duty the Assembly has put upon us, (and I am eliminating all thought of loyalty) and it does seems to me if we are capable of holding our missionary meetings, organizing missionary societies, collecting the money, and doing all of those things, that we are capable of administering all our own affiars and standing for ourselves in every way. It seems to me that having to confer a divided authority so many times weakens our standard, weakens our work. The brethren have always been beautiful to us, we are not finding any fault, but have we not learned to walk alone? We would be very willing to advise and confer with them, but I do think we would do better work in every way if we were a separate organization. There were a great many things said this morning; we might be very sentimental about this thing. One of the things to consider is expense. Each time a new matter has been put up to us by the Board - evangelistic work and all sorts of things, we raised the money for it; why cannot we now instead of standing for limited incorporation, stand for full incorporation, making our own arrangements, having our own force. Of course it will take time, it will take hard knocks. No organization pays the first year, the second year, but along about the fourth year they found they are a power in the land. I don't see why all this financial part of it cannot be adjusted and worked out on a good working basis. I think the time has come for that, and that we will do better work."

Mrs. Bennett: "Is there further discussion before we call for a vote on this."

Mrs. Lee: "It seems to me this is not a question so much of ability on our part as a matter of expediency

in what is best. AS Paul said, 'All things are lawful, and yet all things are not expedient.' I think we would have a perfect right legally, morally xxx to separate, but in my view it does not seem to be expendient, or wise, or that we would be gainers thereby."

Mrs. Diefenderfer: "I would just like to know what the ex-officers of the Woman's Board think of this thing."

Mrs. Bennett: "The ex-officers of the Woman's Board are not here to settle this matter."

Mrs. Geary: "I was utterly dumfounded this morning to find you were not incorporated. Why are the Assembly's Board not in favor of your being incorporated."

Mrs. Matthews: "Would it take from their report?"

Mrs. Bennett: "I think it is a very difficult thing to speak for anybody else who is not present. It is a thing anybody hates to do, and especially when you have not discussed a matter with one; consequently, I would have it thoroughly understand that I am not quoting anybody. I think we should recognise that when for thirty-two years anyone has managed a trust fund, the withdrawal of that trust fund may seem just for the first mention and talk of it to be a reflection upon the administration of that fund - not that such is the intention, but should we ourselves be in places of those who had been trustees we might feel just that way. My I be very personal? I have been the executrix of two estates, and I still am executrix of one estate, and I thoroughly appreciate the fact that should a question be raised of removing from xx me the trusteeship of either of those estates I should have thought that it was a reflection,until the thing was very carefully talked over, upon my method of administering the funds. Now please do not think the Chair is quoting any members of the Board of Home Missions, as she has not discussed it with them enough to quote them in any way of authority. That is not speaking either for or against incorporation; it is simply speaking to the point of why the Board of Home Missions objects to it."

Mrs. Brigdon: "There is a good deal made of one point which I am unable to see - that is the point of a supposed separation which will come if the Woman's Board is incorporated. It seems to me a good deal to the notion that the man should carry the pocket-book and give the money to the wife. It seems to me that there will be no separation spiritually, morally, nor in the work - that they will be doing

hand to hand the same work they are doing now."

Mrs. McKenzie: "It will make a separation of funds; it will cost us very much to run our business; I think it would take a great amount of money to run [redacted] a separate organization."

Mrs. Waid: "I regret exceedingly that we do not have any discussion of the second article passed in by the committee. I think perhaps if we had discussed that we might be clearer in voting on this motion. I confess the fogs of the Atlantic are around me. I would really like to ask as a personal favor that we have discussion on the second article. I would like to find out if this Board were given opportunity of full union with the Board instead of separation would it not prefer that? Whether that would meet our needs, or whether that would meet the wises of many of you I do not know. As I hear your expressions of sentiment, it does not seem there is any uniting on any coherent basis; it does not seem we have united on any one thing. We may find our we have as many different ideas on incorporation as we have people here in this room. None of us can answer how the Assembly's Board might receive a request for incorporation. There is no use saying that we can incorporate as a separate Board, manage our own funds, collect our own funds, and go on on the same basis we have now. It is a beautiful theory; but it is a condition, not a theory that confronts us. It makes a straight break. As our Chairman has said, we must face the other side of the question, and the fact that there are feeling and desires and sentiments on the other side of the house. I don't find any united opinion here; even the one word incorporation dosen't mean the same thing. If we all want it, let's vote for it; if we don't want it, let's find out what we do want."

Mrs. Bennett: "The motion that is before us is the added clause- that this committee confer with the Board as to the matter of incorporation with discretionary powers in anything that may come up in this conference."

Mrs. Cairns: "I thought that was the reason we appointed this committee of seven. I have been in societies that have been incorporated several times, and we never had the same ideas, we came together in order to have the opinions well brought out and well formulated by this committee, and I supposed that was the reason we appointed this committee that were to bring in some formulated plan for us to act upon. So much has been

said about the expense. I would like to ask how much extra expense there would be beside incorporating, which would not cost over fifty dollars."

Mrs. Bennett: "It is a very difficult question to answer. At present we have a clerk for the collection of funds; the distribution of funds is done through the offices of the treasurer of the Assembly's Board of Home Mission. It would mean increasing the force in the treasury department to such an extent as to make the out payments very large. I do not know whether Miss White has ever approximated the cost."

Miss White: "I have not made a careful study as to the exact cost."

Mrs. Cairns: "Just what does the Men's Board do for us that we would have to do for ourselves?"

Miss White: "Probably two clerks. We use probably about two thirds time of one clerk in the treasury department for whose salary now we have agreed to pay one half. We also pay two thirds of this man's traveling expenses to the field to look after the propperty, etc. We are just planning to pay one half the salary of this clerk. In addition to that there is part time of a book-keeper (I cannot answer how much part time) and it would probably mean two stenographers."

? Brought up the question of rent for the offices.

Mrs. Bennett: "You understand we have our rent free,as part of the Board of Home Missions, and if we had to pay rent we would have to pay for half of the seventh floor at 156 Fifth Avenue."

Mrs. Sinclair: "Would the Assembly's Board recognise us as a Board without representation at the Assembly?"

Mrs. Finks: "Is it not true that the expense in the treasury department is not the only expense? We have the literature department, we have the young people's department; are there not a ~~few~~ number of departments not ~~included~~ encompassed in the increase in the treasury department."

Mrs. Bennett: "The treasury department is the one point that comes to us most quickly and most readily. It would mean a distinct change in the work as it is now carried on at 156. I think it would be very unwise for the officers to say definitely as you might quote them. The question of what incorporation means, as Mrs. Waid has well phrased it, we each one are interpreting in a different way, so it is to a great extent the

question of what we mean by incorporation. I think it is fair to the committee who retired this morning to read to you the article to which Mrs. Waid has referred; it has been read to you once: 'ARTICLE II. To overture the Board of Home Missions of the Presbyterian Church in the U.S.A. for such representation in their body as the work of the Woman's Board may in their judgment warrant; such representation to be from the membership of the Woman's Board of Home Missions.'"

Mrs. Crane: "Does anyone know what the standing of the Woman's Board of Foreign Missions at 156 Fifth Avenue is with the Board of Foreign Missions in regard to the renting of their rooms. Is there any possibility of our Woman's Board being on the same basis?"

Mrs. Bennett: "The Woman's Foreign Board pay no rent; By readjustment of work the Woman's Board of Home Missions could assume just exactly that position. The Woman's Board of Foreign Missions ~~xxxxxxxx~~ administers no work."

Mrs. Waid: "May I answer Mrs. Sinclair's question? The United Church, which allows no representation from the women in its General Assembly, nevertheless recognizes upon the floor of General Assembly the representation of the Woman's Board and they have always made in person their reports to the Assembly's Board."

Miss Scott: "I want to give a statement which was given to me since our committee met this morning, which has materially changed my thought about that second portion of our report as to wanting any representation in the Board of Home Missions. It seems to me that history repeats itself. I was told that the Methodist ladies have applied for just this thing - having representation in the Board of Home Missions and that it has proved a real failure in that they sit and say nothing and get no good. They simply have the privilege granted them of being members, so it seems to me if we could get two or three women on this Board of Home Missions we would do not better than to have them out; we don't want women to go there and sit as though they were dumb women, and as women who have no influence and do no good. I would hate to be one of them."

Mrs. Matthews: "I think in regard to the expense we ought to expect more expense, and aren't the women able to meet that expense? The women in the churches know a thousand and one ways to make money, and I think they would have additional pride, and it seems to me we ought to put this thing through. If we don't have full incorporation I don't think we ought to ask for anything at all."

Mrs. Bryant: "In speaking of the matter of paying rent, it was my understanding that when that building was erected all the rooms used for church purposes were to be free from rent - that the proceeds from the other parts were large enough to keep up the expenses."

Mrs. Bennett: "That is not the arrangement; it is approximately this: The building belongs to the two Boards - the Board of Home Missions and the Board of Foreign Missions, each one taking one floor, and any part outside of that they pay rent for. We already pay rental for rooms outside of that main floor which is occupied. In the growth of the work it has been necessary to move the work of the Home Mission Monthly to another floor, and rent is charged for those rooms."

Mrs. Raymond: "If Miss Scott will permit me to make a correction - it is the women of the Southern Methodist Church, and perhaps I ought not to state it with authoirty, but as I understand it there work has been merged in their church Board and they sit as members of the Board, but that there are only two or three of them and they do not take much part in the actual business."

Mrs. Brigden: "I am still at a loss to know whether we are at present at any expense or not in the expenditure of our monies.'

Miss White: "In the disbursement of our money we have only the item of this one clerk's salary and two thirds traveling expenses."

Mrs. Bennett asked for reading of the motion as it now stands.

MOTION: That the committee be instructed to confer with and ask the Assembly's Board of Home Missions to allow the Woman's Board of Home Missions to be incorporated. ~~and that this committee have discretionary power as to the manner and matter of this conference with the Board.~~

OKC

(One member called for a two thirds vote)

Miss Scott: "It seems to me this is simply a continuation of what has been done a year ago. We have not started a new thing we are simply following the old thing up, and I cannot see that it is a change of policy. I cannnot see why we need a two thirds vote this time any more than last time. It is a conference with the same body."

Mrs. Brownell: "The committee did not go so far as this committee is going in asking whether the Woman's Board might be incorporated."

Mrs. Thompson: "Is it the prerogative of the Board of Home Missions to grant the power of incorporation to this Board?? I supposed that lay with General Assembly."

Mrs. Bennett: "I think it is not a question anyone is prepared to answer. The Chair has asked some general questions, but in such an off hand way it would not be fair to quote them as a legal statement, and they have taken it for granted it was quite possible to do it without approaching the General Assembly."

Mrs. Thompson brought up the matter of changing the name from The Woman's Executive Committee to the Woman's Board of Home Missions.

Mrs. Finks:; "The matter came up at Winona Lake several years ago that we should change our name from The Woman's Executive Committee to the Woman's Board of Home Missions. I do not recall that we asked permission of General Assembly, but that we reported the action having been taken."

Mrs Bennett: Called for vote on original motion: "That the committee be appoint to confer with and ask the Assembly's Board of Home Missions to allow the Woman's Board of Home Missions to be incorporated." (18 for and 2 against)

Mrs. Bennett: "We are now exactly in the position we were when we started this evening. The committee is not instructed. Who is ready to make a motion?"

Mrs. Beebe: "It seems to me that there is such a diversity of ideas on the subject in regard to what should be done, though I think everybody acknowledges that something should be done, and after the discussion we have had it seems to me the committee might be left to follow their own ideas and own judgment in regard to this matter. I feel that we will have a committee that will be fine enough to be trusted with this without further instruction, and I should move that the committee be sent to the Board to carry what seems to be the desire of this body in the best way it is possible for them to do it."

Mrs. Bennett: "It will be necessary to reconsider our motion of this morning and strike out the words to instruct."

Mrs. McKenzie: "Would Miss Scott make her motion again inserting the word expediency? That we should instruct our committee to confer with the Board of Home Missions as to the expediency of our incorporating at the present time."

Miss Scott: "We are already waiting to hear what the Board of Home Missions answers about that expediency to the last committee."

Mrs. Raymond: "It was my understanding that the amendment, adding the clause 'with discretionary power' explained just the condition that Mrs. McKenzie is trying to incorporation in another motion."

Mrs. Storer: "May I ask what is before the Board of Home Missions now from the committee which was appointed last year?"

Mrs. Bennett: "The committee wrote during the month of May and asked a number of questions as to the methods of procedure and questions as to adjustment. The Secretary of the Board of Home Missions did not wish to give a personal opinion on the matter but felt as the appeal had been given to him as a secretary the matter must go before the Board. It was necessary to postpone the consideration of that motion until June, so the result is those questions are still before the Board of Home Missions and will probably be brought out at their June meeting.

If we desire we can decide that we will not wait for those matters."

Mrs. Storer: "We want to find those things out."

Mrs. Waid: "Would it be possible to ask in some way a continuation of the investigations started by the preceding committee?"

Mrs. Sinclair: MOTION: "That a committee of seven be appointed and instructed to study and inquire into this matter of incorporation and report next year."

(Seconded by several)

Mrs. Waid: "Is there anybody who has any authority over this committee? Cannot the committee secure any directions? Has it the right to appeal to the Woman's Board, or is it left entirely to the committee as it now stands at this annual meeting?"

Mrs. Bennett: "As it stands at present, this committee will not report during the interim to anybody whatever. Do you wish to vote upon this question?"

Mrs. Waid: (Amendment) "To report to the Woman's Board of Home Mission for instruction and direction in the interim."
(seconded by Mrs. Honeyman)

Mrs. Bennett: (Called for vote on motion with amendment:

MOTION:"That a committee of seven be appointed and instructed to study and inquire into this matter of incorporation and report next year."
AMENDMENT:"To report to the Woman's Board of Home Missions for instruction and direction in the interim.
(carried)

Mrs. Ham: "My brain is considerably addled. There is just this one thing. As I understand it, we were organized by the General Assembly as a Woman's Executive Committee, and nothing else, and we have got to go to the General Assembly, it seems to me, to know what they are willing that we should be. We were called into existence not by the Board of Home Missions, but by the exigency of the case. There was n o organization that could carry on the work that we were organized to do. Now if we are an executive committee and got our authority from the General Assembly, let's get back there."

Mrs. Bennett: "The next matter in order is the appointment of that committee of seven."

Mrs. Bailey: "I don't know of any ladies here who know the situation well enough to want to be on that committee."

Mrs. Bennett: "The seven are to be appointed - two from the elected membership in New York, one administrative officer and four from the general membership of the Board - meaning that those four can represent the country at large. Will you proceed to the appointment of that committee. Taking them in order, will you first of all proceed to the appointment of one administrative officer."

? "Can the Chair nominate the committee?"

Mrs. Bennett: "The Chair would prefer it be done by this body."

Mrs. Mitchell: "I move the Chair appoint this committee of seven."
(seconded)

Mrs. Harbison: "And that the Chair be given time to consider this."

Mrs. McKenzie: "With the understanding that the Chair be one of the Committee."

Mrs. Bennett: "It is much wiser for the Chair to remain only a consulting member. She is perfectly willing to

attempt to appoint this committee; she will do it with the greatest care if it is your desire; she will try to have all elements represented upon it; but you understand that she may not have gleaned your opinions as clearly as they have been expressed, and it may seem to you that the committee is one-sided in one direction or another. You know wenn a committee formed by one always runs the risk of that, and in few of that fact you are perfectly at liberty to withdraw the motion that the Chair appoint this committee."

(Motion regarding the appointment of the committee unanimously carried)

Mrs. Bennett: "The Chair will appoint that committee at her leisure."

Session adjourned to re-assemble Monday afternoon at the First Church at 5 o'clock.

Adjourned Executive Session held at

Haddon Hall, Monday, May 22nd

at 5 P. M.

Mrs. Bennett presided.

Opened with prayer offered by Mrs. Gearjer.

Mrs. Bennett: "I will ask Miss Petrie to act as secretary, and to report on unfinished business of last year - it is the question of synodical committees. The matter was discussed last year, and that correspondence should be sent out from headquarters to the various synodical presidents and reported to this meeting."

Miss Fraser: "The question was definitely sent down through the synodical organizations; the synodical committee is a small body appointed by synod, which formed the nucleus of Synodical Home Missionary organization. The synodical executive committee is a small body, composed of the synodical officers, who transact business in the interim of the Annual Meetings of synodical societies. They are two distinct committees; question was sent down asking replies from our constituency. Only one reply has come, and that from the president of New Jersey Synodical Society, and the consensus of opinion there, in judging from the letter, is that there is no special work for the synodical committee, and no special benefit to be derived from the continuance of the synodical committee, that the work which it has done in the past is more and more assumed by presbyterial societies. The question remains practically where it was."

Mrs. Bennett: "The question is - do we wish to keep the synodical committees?"

Mrs. Raymond: "The statement has been made a number of times in our ~~my~~ executive number of the synodical committee in Denver, which was one of the first appointed. We have been told that it was the policy of the Home Board to drop synodical committees, not to appoint new members, but to retain the old office if they desired."

Mrs. Bennett: "We have discussed the matter very little at headquarters; it was discussed last year at the annual meeting, and I think it is a matter which should be left to the synodical organization to do exactly as they pleased. We do not urge a synodical committee, neither do we take any stand against it."

"It is left to the synodical organization to do as they deem best. Some synodical societies find the synodical committees extremely valuable, others say they are of now value whatever. The general consensus of opinion was that they were of no value, and it was just as well to drop them."

Mrs. Bailey: "I just want to speak of our Pennsylvania synodical ~~society~~ (committ); when they move away out of the state, we will not replace them; if they die and pass away we do not replace them, but we do consider those whose names are on our roll as most valuable. Some of you have asked how it was that Pennsylvania has increased in their contributions, and what system and plan we used - I would reply, that it was by prayer, and I can safely say that all of the members of our synodical committee, some of them charter members, and although they may not be active members, we know they are praying faithfully for the work. We do not replace them, but we do value those who are already on this committee."

Miss Fraser: "Ecclesiastically the synodical committee, being appointed by synod, gives us reason for reporting to synod. Now it is probably possible that you have that connection some other way, but ecclesiatically, because synod appoints those few women as a committee of synod, which forms the connecting link between the women's organized societies and synod, and, therefore, has a right to report to synod, the body which has constituted them. Of course, in the synod which I know, these synodical committees are always recommended by the synodical nominating committee to the chairman of the Home Mission Committee of Synod, and when he reads his report at synod, he always includes those women, so ecclesiastically our connection is kept up that way."

Mrs. Richards. "Baltimore has not been heard from, however, this matter was very thoroughly discussed at our synodical meeting; after discussion, it was simply agreed that we should continue the committee, but we would not appoint any new members if the old members vacated.

Mrs. Raymond: "This matter was discussed last year and sent down to the presbyterial societies for action."

Miss Scott: The state of Kentucky is not working as vigorously as it should, and, therefore, should be very modest/ What is the status of the whole thing? We are a Board composed of synodical officers, and do not recognize presbyterial officers at all.

Mrs. Mitchell: "We work the same as they do in Kentuckky, we select and elect them, and synod re-elects them. The officers in our synod are the committee, they act as the synodical committee, and it seems to me that we are bound more synodically than presbyterially. It is true that that the synodical society does not handle the money, but we are to go-betweens."

Mrs. Bennett: "The synodical exectitive committee has this privilege rather than the synodical committee."

Mrs. Wilson: "West Virginia retains her synodical committee for conference, we recognize them in our executive committee and keep them for their advice and help. We recognize them as regular members and always send them notice of our meetings."

Mrs. Bennett: "Do we wish to take action on this matter? There are so many methods used at present that it is hard to get up some phraseology hurriedly."

Miss Scott: ""I move that ~~the~~ a committee be appointed that shall suggest a plan to be discussed by the Board at its next annual meeting, such plan to try to unify the action of synodical committees."

Mrs. McGerrier seconded the motion.

Mrs. Bennett: "The subject is open for discussion."

Mrs. Wilson: "Madam President: Your suggestion was such a good one, everyone of our synods have their own individuals needs and ought to deal with this matter according to their own needs."

"It is true that the conditions which called for the synodical committees originally have so changed that there is not the need now for them that there was at that time."

Miss Fraser: "It is true that many synodical officers feel just that way. The synodical committee came into existence as the formative force into most of the synodical organizations; in a great many places they never developed."

Mrs. Bennett: "You have heard the question - are you ready to vote pn it?

Mrs. Waid: "Legally do we have to ask the committee of synod?"

Mrs. Storer: "The necessity for the synodical committee existed years ago and does not exist now."

Mrs. Bennett: "The next matter which comes before us today is the question of apportionments, and I will ask our secretary, Miss Fraser, to present it."

Miss Fraser: "The matter of apportionments was discussed last year, and I want to remind you of that discussion, also of what we mean by apportionments, if I can. I think that a brief statement regarding apportionments is necessary, and yet it is exceedingly hard to bring it before you definitely and clearly, because in the very early days synodical apportionments meant one thing, that is, "advanced work" - advance over and above every pledge, and a synodical apportionment usually was for some special object, generally a building fund, and that was given out as the one object for which the synod, as a whole, worked for, until the amount was secured. ~~But~~ gradually other things began creeping in, current work, salaries (even in some synodical scholarships) the support of certain schools, which has been more or less confusing with the synodical apportionments that were originally intended. Now we are facing the fact that in few, ~~for I do not believe the mark~~ Synods, the synodical apportionment is an advance over the total gifts of the previous year - ~~it is an advance over and above the contributions of the previous year.~~ In some synodical societies the synodical apportionment includes all payments, the entire amount being raised in that way. ~~(In a very few societies, say two or three), but~~ In the majority of synods it does not begin to include the total amount, and yet we hear that many people in various synods believe that when they have met their synodical apportionments they have met the entire amount which we are expecting from that synodical society. ~~(Some of you shake your heads - I will tell a story which I have told before - in meeting of this kind, I never tell the story and the same at the same time).~~ Now after much discussion at our last meeting, it was decided that this question should remain open and the office should try to devise a working plan which would be easy and would simplify our work. The criticism has come to the office from many local societies, presbyterial and synodical societies, deploring the fact that many societies divide their small contributions into perhaps a dozen Home Missionary objects. If you could have a look into our treasurer's books and see the specials - one instance: five cents was apportioned to the Sitka building fund. I asked whether there were many such small apportionments - our bookkeeper turned over the pages and showed me several sums (small) on record, one three cent item. Now ladies, we have carried the point too far.

Mrs. Bennett: "If there is anything you do not understand, please rise and ask questions."

Miss Fraser: "Our treasurer calls my attention that it was not a three cent apportionmentm but a three cent special toward an apportionment that they were trying to even up."
"Now our purpose, our plan, is to not emphasize the special objects, not to do away entirely with special objects, because we need them, we must have a few special objects, but what we want to do is to so group the special objects that a local society instead of contributing to perhaps four or five, seven or eight Home Missionary objects, will concentrate its sum towards one of those, giving a larger sum, increasing that, but assigning to other local societies larger apportionments of other special objects which may have come to them. To try to simplify the work so that our local societies will have more satisfaction and more joy in service, and not be bothered as they are by this confusing array of special objects which have come to them. This is not anybody'S FAULT. Presbyterial treasurers say that they are doing just exactly what we have asked of them - this is true. This policy of giving so many things in small sums has come to us as an inheritance. The proposition which we have to make, which has been submitted to every synodical president, is that the unit of the money should be in the hands of the presbyterial society, as all of the dealings of the Woman's Board financially are through the presbyterial treasurers - we have no synodical treasurers, the unit of approach is always through the presbyterial treasurer, and to give to the synodical society the total sum expected of that synodi basing it on the gifts of the previous year. The sums sent to xp presbyterial treasurers would include their salaries of teachers and probably scholarship money; there would be also allowance made for contributions to the general fund, because we want it distinctly understood that the general fund is the fund that we wish emphasized. We wish to secure most hearty co-operation in presenting it, and I am very glad to tell you that the suggestion has come from ~~the~~ one synodical society that the entire synodical apportionment should be used for the general fund. They feel that in this way they would relieve this congestion of special appeals. Now in connection with that, I will read the statement which has been sent down to all of the synodical societies:

First recommendation.
Second "
Third "

Miss Fraser: "You see the presbyterial treasurers will receive from the Treasurer of the Woman's Board the total sum received the past year and the sum expected the coming year. A copy of every synodical apportionment has been sent for several years to each presbyterial treasurer. They have had that connection for many years with the Treasurer of the Woman's Board, but only the total amount for the synodical society has been given to them. They have never known definitely their share or their apportionment. Three synodical societies have asked that our New York office send the apportionments presbyterially to their presbyterial officers. [redacted]. The point to bear in mind is that we thoroughly believe that this plan will immeasurably strengthen the synodical society giving us a synodical unit, which will be a tremendous force in organizing, in developing the inspirational part of the work and in pushing forward the general work committed to the Woman's Board of Home Missions, and we will know the total amount expected from the presbyterial societies.

Mrs. Mitchell: "If a synodical society has had the San Juan Hospital all money over and above salaries and scholarships should be given to the General Fund?"

Miss Fraser: "Ladies, it is time to adopt the station plan instead of so much specialized work, putting our work on a broader basis. I think the amount apportioned to Pennsylvania is over $30,000, but the total receipts are more than twice that amount."

Mrs. Bailey: "Probably of the twenty presbyteries in Pa., sixteen of those presbyterial societies hold their annual meetings in the fall, in October. They wait until after the syncdical meeting in order to know what is expected of them? Would you recommend that they change their year? How can we arrange it? Our presbyterial societies report once a year to the treasurer in the fall, they give their printed reports in the fall.

Miss Fraser: "They could adjust that in having their year correspond with our fiscal year from April 1st to March 31st."

Miss Scott: "Our important meeting of presbytery is in the spring. I mean that our presbyterial meetings are held in the spring the same as the meetings of presbytery.

Miss Fraser: "Financially, it does not make any difference when you hold your annual meeting because General Assembly closes our books absolutely on March 31st - that closes the financial side. If you hold your annual meeting in October and elect your officers, it would have no bearing on the actual receipts as our year runs from April 1st to March 31st, this date has been set by General Assembly and we have nothing to say about it, but we do want to guard [redacted] having two separate years in the synodic[redacted]rganizations. You would have your synodical year extending from October to October, rather than from April 1st to March 31st just as the ecclesiastical year does, and your reports would never agree with our printed report in New York.

Mrs. Storer: "We close our year in Pittsburgh presbyterial society March 1st - we go to synod in the fall and there report from April to April.

Mrs. Brigdon: [redacted] want a little further light. New York synodical society, as I understand it, takes the synodical apportionments and then we print a leaflet, putting on each leaflet the amount apportioned to each presbyterial society by our synodical president. I supposed that was the only way the apportionments reached the presbyterial societies. It seems to me from our experience that if that power was taken away from the synodical officers the link with our presbyterial societies would be broken."

Miss Scott: "I move that the apportionments be made from the Woman's Board of Home Missions to the synodical societies and that they shall apportion to the presbyterial societies.

Seconded by Mrs. Mitchell.

Miss Scott: "It would be a case of weakening rather than of strengthening the synodical societies; judging from my little state, compared with others, we have only 23 presbyteries, I think our synodical officers would understand better the limitations of the presbyterial societies than the Woman's Board who is so much farther away. I think we understand better the local situation than the Board in New York, and I feel very much in favor of strengthing the synodical society by having the Woman's Board send the apportionments to the synodical officers and they apportion to the presbyterial societies according to their strength. In talking to a synodical president of another state, I find that in some places the presbyterial officers have been inclined to entirely ignore the synodical officers, stepping out in such a way communicating direct to New York instead of through the synodical society. Presbyterial societies are expected to

respect their synodical officers - if not, what is the use of our office? It seems to me it would be useless if simply inspirational, unless we can suggest something to do. It seems to me we could do more effective work if we suggest and apportion the work to the presbyterial societies, not that we handle any of the money, excepting the contingent fund.

Miss McCauley (South Dakota) "Some years ago we were troubled over presbyterial apportionments, the presbyterial societies taking work when they should have supported the work suggested by the synodical society. At the executive meeting of the synodical society a motion, or action, was taken like this: no presbyterial society should take up work that has not been passed upon by the synodical society. Our plans are all made for the year, the apportionments are made out and sent to our presbyterial officers - one copy to the synodical president, one to the synodical secretary and one to the presbyterial president and presbyterial treasurer.

Mrs. Brigden (New York) "I want to echo what Miss Scott and Miss Mc Cauley have just been saying. I think that perhaps the officers of the Board hardly realise the large amount of correspondence they would have to carry on if the apportionments were sent from the Board to the presbyterials. They change their officers so often and know so little about the work, new officers come in who know nothing at all about the work; they write to president or secretary of the synodical society for information. We are constantly answering letters making matters clearer and plainer to them. If we did not send out letters at stated times a great many things that are needed would be entirely overlooked and forgotten. It is sometimes the case that at headquarters letters are written which do not reach the people for whom they are intended, and so I think it is better that these matters come to the synodical officers.

Mrs. Mitchell (Michigan) "I do not believe in "figure heads", but think the apportionments should go through the synodical societies - itw is the bond and link between the presbyterials and the Woman's Board.

Mrs. Bennett "There are arguments on either side. The chair does not have to do the detail work in the office and so cannot speak on the subject. Bear in mind that at headquarters it is necessary for the closing of the fiscal year before the apportionments can be planned for, which brings it to the first of April. Then there is the closing of the books

which is a very busy time in the treasury department. The apportionments go down to the synodical presidents, then it takes a month or six weeks before they are sent to the presbyterial societies, many of the officers having scattered for the summer. Many presbyterial societies hold their meetings in the spring and are constantly asking for apportionments to present, but we never have the apportionments for these presbyterial meetings. You can solve that problem to-day.

Miss Scott (Kentucky) "I do not quite see the point. If we have the synodical apportionments to present at our fall [redacted] could not the presbyterials work for one [redacted]

Mrs. Gurley (Iowa) "We in Iowa tell them at presbyterial meetings that we have not received the apportionments from headquarters, but that they are to keep right on working for the same objects as last year, and that when the apportionments were received, we would send them out. They are always willing to do as we suggest.

Mrs. Raymond (Colorado) "In Colorado our synodical president takes the apportionments of the past year, some salaries we have had for a good many years. We divide our money between Home and Foreign Missions. The synodical society budgets its entire apportionments, every penny is raised by presbyterial apportionments.

Mrs. Bennett "Do you send a joint-statement to the presbyterials?

Mrs. Raymond "We do send a joint-statement; we have one very weak presbytery - Gunnison - if they have a good fruit year, they meet their apportionments, if not, the stronger presbyterials help by assuming some of their apportionments."

Mrs. Brigden (New York) "What troubles us in New York is that these apportionments come to us a little late, just at vacation time, and during the summer they are either lost or mislaid. Having only a half year to work on this plan, we have tremendous difficulty. It has occurred to me perhaps that when the apportionments go to the synodical president, if a statement of the same was sent to your constituency before a certain date, it might be a good plan."

Mrs. Waid "Is there any prospect that apportionments will in succeeding years go out earlier - that apportionments will go out from the Board between January and the beginning of the new fiscal year in April?

Miss White — "Of course, this whole subject touches the Treasury Department more closely than any other department of the Board, and I would like you to ask me questions as I talk. We must remember as we discuss presbyterial and synodical difficulties that we have here no presbyterial representation. I feel that as Treasurer, who corresponds entirely with presbyterial treasurers, I must put before you the presbyterial argument. I regret exceedingly that this subject has not come up in a meeting of presbyterial and synodical representatives. We have received complaints and criticisms and suggestions the entire year. I wish you could see our letter-files with regard to money this past year, and a great deal of the correspondence deals with this apportionment plan. One of the greatest objections comes to us from our presbyterial officers, which has already been brought out. Half of the year is past before they get their apportionments because most synodical societies wait until they have had their meetings in October where they consider the apportionments sent by the Board before they send to the presbyterials. The presbyterial meetings have already begun and the apportionments must be passed on by the executive committees. It is a question whether these apportionments could be gotten out earlier in the year. I have already sent out quite a number of apportionments to presbyterial societies that have asked for them year after year, and it is an established order of the Board that certain societies should receive their apportionments for their spring meetings. So many presbyterial meetings come in March and April, but we have not been able to get out the letter of apportionments just at that time. In the matter of correspondence, it has been brought out that only a small proportion of the synodical societies total the amounts apportioned to most of them. You must realize that most of the pledges that have come to us are voluntary pledges, - these voluntary pledges to the Woman's Board have never been apportioned, that is, sent down with the synodical apportionments. Our idea this year is, if we can work it out, and I assure you that our officers have given it a very great deal of hard work, long decision and prayerful consideration as to the most effective and best way of getting the contributions more regularly to the Board. One reason why in sending down these synodical apportionments, passed upon in October, accounts for the fact that our receipts are so small early in the year. They gather their money, but save it until the fall until they know how it is to be applied. All of that means the borrowing of money to meet our obligations, a slack

time during the early part of the year and a very busy time at the close of the year. You cannot realize the amount of work to be done in the office the last two weeks of the old year and the first week or two of the new year in straightening out matters. Mrs. King, of Iowa, has sent me a sample of her synodical apportionments, which is one of the finest business apportionments I have ever seen. Moreover, within three days after the closing of the presbyterial treasurers' books, she was able to tell just how much is given toward the apportionments. This is more than we can do at headquarters because our societies do not close their books regularly, they do not send on a definite date each month or each quarter. Some presbyterials have taken the suggestions sent through the synodical officers apportioning certain amounts to each society for the various objects. The items that come to us in our treasurers' reports are designated for every object that has been suggested to the synod, and probably fifty to one hundred items are specialized. These specials are not only from Women's Societies, but from Bands, Young People's Societies, etc., and must all be entered as special items.

Mrs: Beebe (Iowa) "Is that necessary?"

Miss White "Presbyterial treasurers complain a great deal regarding the small amounts which pass through their hands for specials. They feel it would be much easier for them if societies sent a certain amount for one object and not contribute toward another object.

Mrs. Mitchell (Michigan) "Would we raise as much money if we did not have special objects and contributed toward the General Fund?

Miss White "This was our plan - to send the bulk sum to the synodical presidents for every presbyterial society, stating how much we hoped presbyterial societies would raise over and above the bulk sum - a 15% advance."

Mrs. Mitchell "Could the amount contributed by Michigan over and above teachers' salaries and scholarships be used for synodical work?"

Miss White "Advance money for the general work is to be distinctly advance money over and above everything that had been contributed. These original apportionments do not represent the amounts we expect from synodical

societies. We expect far more - there are only two or three of the synodical societies that are fully budgeted. Remember when you synodical officers apportion various amounts to your presbyterials we at headquarters do not know anything about the amounts asked of them, consequently, when presbyterial treasurers write to us, we cannot tell them whether they have met their full apportionments. Another thing in passing down the apportionments in this way, we receive requests from synodical officers at the very busiest time, the close of quarters, asking us to send a full statement of all monies received from each presbyterial society. You cannot conceive of the amount of work with regard to these apportionments, which was originally a help.

(?) "Could not the Board refer them to their own presbyterial secretaries or treasurers for statements for which they are troubling the Board."

Miss White "They consider the Board is authoritative."

Miss Scott "Is all money received ~~from~~ by the presbyterial treasurers sent to you to apportion? Does the local societies designate for what object it is to be used?

Miss White "Often the treasurers do not know how to designate the money, as the apportionments are sent down to them for Young People's Societies, Bands, etc., besides those for the Women's Societies. Money comes to our presbyterial treasurers for every object under the sun, and their reports to the synodical officers would not agree with our books as special money, such as Christmas gifts, must be sent directly to the schools - all of these items must be taken out of the actual statement before an accurate account could be given as to how your pledges stand ~~xxxx~~ at headquarters. There are very few treasurers who send us statements that do not need to have some money returned. Another thing, the money all comes to us through the presbyterial treasurers, and if any amount in the statement is designated for an object for which we as a Board are not responsible, our correspondence must be with the person sending the money. She is the one we hold responsible. We must urge upon you to select the finest women in your synod to hold these positions - this is the way you can strengthen the organization.

Mrs. Mitchell (Michigan) "Do you think it would facilitate matters in your office if the money was designated General Fund instead of specials?"

Miss White "Shall we have synodical special work. Societies have been paying during the year something toward General

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Fund. It would simplify things very much if you would accept the totals , and we will send letters to the presbyterial treasurers stating that we expect so much from their presbyterials during the year, that they paid into the treasury of the Woman's Board the previous year so much, and that they contribute this year a 15% advance. I want to emphasize this fact particularly that wherever a society or individual assumed the pledge of teacher's salary, or anything of the kind, we intend to keep it most sacred. We are hoping now to put out all salary pledges at the rate of $500 because it costs that much to keep a teacher - $300 or $350 is the minimum salary in a boarding school where we supply board. If you have a $350 pledge for a special teacher and you feel that you cannot increase the amount, we will have to pay the difference, but if you are taking a new pledge it would be better to assume, if possible, $500. The price of scholarships have been increased to $100. We have taken every bill from every boarding school for the twelve month, item by item, figured out how much has been spent on the running expenses of the house, furnishings and things that have to be renewed and it costs us just about $100 in every one of our boarding schools for each pupil. Where old scholarship pledges for $75 have been assumed, we have left them, but where a new scholarship is assumed, the actual cost ($100) is expected.

Mrs. Gurley (Iowa) — If all the synodicals realized the increase in the cost of living as we all must know, I feel sure we ought to come up to the $500 for teachers' salaries and $100 for scholarships.

Miss White — "About the specials. Where they are sent down synodically by teachers' names, you must remember that our correspondence is entirely with the presbyterial treasurers. [redacted] An amount is received for Miss --- salary; we write to that presbyterial that Miss --- has been sick and a substitute put in her place. Now the presbyterial treasurer must get the news from the person sending the contribution. You can see how it duplicates the work if we are responsible to so many people for exactly the same information.

Mrs. Beebe — Motion (I think Miss Petrie has the exact wording) My notes are all crossed out, but they read thus:
"That the Woman's Board apportion to the synodical societies."

Mrs. Bennett — "I wish to remind you that this motion includes that the apportionments go only to the synodical officers. Where

synodical officers do their duty, it is all right.

Mrs. Honeyman "To my mind the proposition is one that will weaken the synodical society. I feel that the synodical president, or the synodical officers should know what the presbyterial societies are doing. They know better than the officers in New York, who are so far removed and do not come in personal contact with the presbyterials as so the synodical officers, and that to my mind is a very great mistake. To us in New Jersey the apportionments have been a bond of unity. Until we did apportion the work, I think the synodical officers knew very little what was going on the in the presbyterial societies. Mrs. James several years ago visited our different societies - we were at that time working for the New Jersey Academy, Logan, Utah - she said you hear nothing but Logan in the different societies, and it pleased her immensely. Some one spoke about the scholarships costing $100 instead of $75. If that fact was made known to societies and the extra amount apportioned, I am sure they would be glad indeed to pay the amount. One thing which does not strike me pleasantly is that the communication is entirely with the presbyterial treasurer to the Treasurer. If I were a presbyterial president I would not like to go to my treasurer to find out what we were expected to do. The work should go to the president instead. Do not think we ought to go right over the heads of the synodical officers, of course, if the synodical officers do not do their duty, they ought not to hold the positions.

Mrs. Bennett Headquarters has nothing to do with the election of synodical officers. Why do you allow such people to stay in office; we accept the people you elect, and sometimes women are elected who never send the communications down the line.

Mrs. Raymond "Financial secretary conducts correspondence regarding financial responsibilities" etc., etc.,etc.

Miss White " We want that exact same thing done with your financial secretary, but instead of having your presbyterial treasurers send in a detailed report to their financial secretary, it would be very much easier for them if they made a duplicate report of the one they send to us, instead of reporting to your financial secretary.

Miss Fraser "Another point - I claim that in this recommendation which comes from the Woman's Board, the synodical president has the total financial statement of the entire synodical society. It is expected in this plan that the synodical president will have the total presbyterial amount which x is expected from every presbyterial and the entire amount expected from the synodical society.

She can help to raise that amount by correspondence, and she will be working along the very same lines as the presbyterial treasurer. This will simplify and strengthen the work of the synodical society. We have heard from California synodical and they heartily approve of the plan.

Mrs. Bennett "Are you ready to vote on this very serious question?"

Miss Scott Made motion: "I move that the apportionments be made from the Woman's Board of Home Missions to the synodical societies and they shall apportion to the presbyterial societies."

Mrs. Mitchell "Mrs. Mitchell seconded the motion."

8 for and 13 against.

Mrs. Bennett "Will we adjourn and [illegible] re-assemble, or is it your desire to have further discussion?

Mrs. [illegible]ard "I move that we adjourn to meet the next afternoon at the First church."

Mrs. Mitchell Seconds the motion.

Tuesday - May 23, 1911.

Adjourned Executive Session held at the First church,

Atlantic City, N. Jersey.

Miss Scott "I am sorry to say that your president has asked me as one of the vice presidents to take the chair."

The meeting opens with prayer by Miss Scott.

Miss Scott "I would like to ask that the minutes of the last meeting be read."

Miss Petrie read minutes.

Miss Scott "I want to make a statement as to what we are expected to vote on - a change was made in the midst of the voting - the affirmative was taken. Some stated that the officers had a right to vote, and I want to know who can vote and who cannot."

Miss Fraser "Elected members and executive officers, presidents and vice presidents, who are also vice presidents from the synodical societies, the recording secretary, and their proxies."

Miss Scott — "What do you wish to bring before us? We had under discussion the policy suggested by the Board. Was there a final vote? What will you have now for unfinished business?

Mrs. Mitchell — "Will Miss Fraser please read Article I recommended by by the Board?"

Miss Fraser — "Before I make this explanation, I wish to bring to you the very sincere regrets of our Treasurer, who is unable to be present with us to-day. She was ill yesterday, and we did not want her to attend the conference, she was very ill during the night and is now a little more comfortable. She insisted on coming to this meeting, feeling that she was not faithful to her trust. It was upon the absolute command of our president that she did not come."

Miss Fraser read the recommendation.

Miss Fraser — "That means that each synodical president will receive a statement containing information as to the total amount received from Women's Societies the previous year from each presbyterial society constituting her synodical society, and the per cent. of advance expected of each presbyterial society for the coming year. The synodical president will have the entire work of the synod financially on that slip. It will be the entire amount expected from the Women's Organizations, and in that way it will be a very much larger apportionment than has ever been made before, because with possibly three exceptions no synodical organization has ever received the total amount expected in their apportionments. Apportionments usually run about one-third, two or three run one-fourth of the total amount expected, and the majority about one-third. One of the great objections to the present plan is one that we have met in a number of synodical societies - when they have met the total amount apportioned to them, which relatively is a very small proportion, they say"we have raised all the money expected from our synodical society for the general national work of the Woman's Board of Home Missions. We propose to use the balance, all over and above that for local work in our synod." Now, I suppose that every one of you know that the gifts of the previous year is the promise of the next year. It is the only way that we can estimate our budget, the only way that we can apportion the money for each mission station. We make each April apportionments to every single mission station - so much is allowed for salaries, so much for current expenses, so much for buildings and permanent work. These sums are apportioned to each mission station at the beginning of the year and the sum total of all that work (159 stations which we had this last year) must be the exact amount which we have received

the previous year. We take the current receipts of one year as the promise of the next year's receipts. Now, when money which has always been used for the support of our old established work, which we have counted on for years, is transferred and used for the support of work among the Foreign speaking populations, vast as that work is, important as it is, we have a deficit in our budget at the end of the year, because the transference of sums does not finance the work which we have been supporting, and synodical societies have said that because they have met the entire apportionment which went to them, usually averaging one-third of their total receipts, and they take the balance - you can see the financial difficulties which we are in. This plan proposes to put the whole sum before the synodical society, the total amounts received from local societies, and the synodical president has that information, and she is expected to assist them in coming up to the required amount. She can assist by correspondence, by visiting, or by publishing leaflets."

Mrs. Beebe (Iowa) "I would like to know if in sending this amount to the synodical president, the objects are to be given for which the societies have given the year before - or are the object to be left out entirely."

Miss Fraser "The present plan is to leave out the objects in sending the amounts to synodical presidents." The plan is wherever possible to send the object to the presbyterial treasurers; where there are teachers' salaries, they will be included, and whether we will be able to bulk the scholarship fund by itself, will need to be worked out later. As Miss White said - we have not the slightest idea of breaking any promises that have been made to any portion of our constituency - absolutely none. If you have been supporting a mission, a teacher, or scholarship fund, those promises will be kept. We have absolutely no thought of breaking off now all special objects. We have no thought of upsetting those relationships which have existed all these years."

Mrs. Wilson (W. Virginia) "I wonder if this would cover the matter with the Board? Providing that the entire budget instead of being sent to the presbyterial treasurers were sent to the synodical presidents, and let us see to it that way. We know our presbyterial organizations and would be better able to divide the apportionments."

Miss Scott "We are discussing a suggested plan, and it is perfectly right for you to ask for information. It is necessary to remind you that before any of it is carried out, it

will be necessary to vote, whether the suggested plan is to be carried out, or some new plan is to be made."

Miss Fraser — "Ladies, let us remember that the entire financial approach is through the presbyterial treasurers - that for a number of year, I do not know how many, but long before I came to the New York office, every presbyterial treasurerhas received from the treasurers' office in New York a copy of the apportionments which has been sent to her synodical president. To answer Mrs. Wilson's question - we discussed that question very seriously, and in our judgment, it could not be done. It would mean that two people would be apportioning practically the same thing, because the money coming to New York is designated, and the approach of the presbyterial treasurers is always directly with the Board's treasurer."

Mrs. Tate (Ohio) — "I heard this matter of special apportionments suggested to six presbyterials this year, and it has raised no protest at any time. The women of Ohio seem to be willing to do what the Board finds best. We should have to continue the special work for the Young People to keep them interested, but for the older women who are loyal to the Woman's Board, we think there will be trouble. It is more difficult for the synodical committee to meet in state than for the Board in New York as the officers are scattered all through the state. I think sending from the Board to the presbyterial treasurers is a more convenient way."

Mrs. Collins — "I would like to ask for the motion."

Mrs. Brigden (New York) — "Are these apportionments to be sent to the presbyterial treasurers or presidents?"

Miss [illegible] — "Word goes from the New York Treasurer's office to the presbyterial treasurers - the presbyterial presidents are supposed to receive word from their synodical presidents along the line of her approach."

Mrs. Raymond — "What objection would there be to sending a carbon copy of the apportionments which go to the presbyterial treasurers to the synodical presidents? The synodical president will have no official notice of the detail, simply the totals - being in the dark herself, how can she instruct presbyterial presidents to be of service? We have careless treasurers who may lose the detail of the apportionments entirely."

Miss Scott — "We will have the motion - shall this plan be adopted, or shall some other plan be adopted?"

Miss Fraser "I wish very much indeed personally that this new plan be adopted - I can see no objection to it."

Mrs. Collins "I move that this recommendation by the Board be adopted."

Mrs. Gerrier Seconds the motion.

Mrs. Beebe "Amendment to the motion be adopted - In addition to the lump sum sent to the synodical presidents the objects for which it is given shall also be sent."

Miss Scott asks Mrs. Gurley to take the chair.

Mrs. Bigden "This seems to me an important matter - I have no desire to be a ------ seems to me our work should be modified, changing conditions must come to us in the wisest manner. It seems to me there would be no harm done under the old system."

Miss Scott "As a member of your body and not as chairman, I wish to speak on the question, and for fear that I would take too much time, I have written the changes I want so as to restrain myself and save you. I feel this if for the good of the cause. With the kindest of feelings to any of the officers of the Board, I do not consider the question of work and trouble to carry on things has anything to do with it. You and I are here for the efficiency of the work. We are not trying to give or to save work for anyone - we don't want to give our officers any more work. Our secretary tells us that they now send to the presbyterials about one-third of the amount that they hope to get from the society. I see no reason at all why the advance asked for should not go to the General Fund where it ought to go.

Miss Scott reads her paper.

Mrs. Lovette (Tennessee) "I feel I must tell you something which I have tried along this line. My position is rather unique representing a presbytery that has tried the proposed plan that the Board now recommends. In our presbytery we are working directly with the Board. We have a school in the Mountains which we are supporting - the synod allows us to do that. We communicate directly with the Board, send our gifts, and it has been most satisfactory. Our gifts have increased and the interest has been so much greater. We support the teacher entirely from this presbytery, and our young people not only give gifts, but send boxes to the boys and girls."

Mrs. Gerrier "Either you and I must terribly misunderstand the Board's suggestion to us. We in California think it a fine plan, etc., etc."

Mrs. Harbison "Is not the amount that is sent to each presbyterial given with the amount sent to the synodical president? Is she not sent a summary of what is sent to the presbyterials?"

Miss Fraser "Yes."

Mrs. Brigden "Amendment - That this be left over one year and be referred back to the synodical societies, that it be thoroughly discussed in their meetings."

Seconded by Mrs. Wilson.

Miss Fraser "I wish I could speak on this subject on the side of a synodical officer - stronger as a synodical officer than as a Board officer. Next October, it will be 19 years that I held the position as synodical officer. I have been in the work ever since, served in various capacities. We rushed over the apportionments that came from New York - when Mrs. Pierson was a guest in my home we talked over this very subject. I do not feel at liberty to quote very much of that conversation, but as the result of it, a plan was started in California, which is practically the same as this."

Mrs. Raymond "The chair has already urged us to think of this matter as it might affect our own position. As far as the dignity of the office as synodical president, I should be perfectly willing to put that aside for the good of our constituency. It is our custom for the synodical officers to send out a preliminary apportionment early in the spring to our presbyterial. I sent this suggested plan to each presbyterial president, since reaching Atlantic City letters have come from the presbyterials saying that it would undermine their work and utterly destroy the unity of the synodical society. They write that they will notify the New York office."

Mrs. Beebe "I feel that we should not allow our personal feelings as synodical officers to have anything to do with it, but whether it is the best thing for the work. Whether the results financially would be the same if the objects were not sent to the synodical presidents. The work among the Foreign Speaking people is so great that if we don't have special objects, the money will be used in this way. I feel that the objects should be sent to the synodical presidents and they send to the presbyterials.

Miss Scott "The motion as amended is that this plan be left over for one year for consultation with the synodical societies at home in order that we may not rush it."

Mrs. Collins withdraws her motion and Mrs. Gerrier her second.

Miss Fraser — "Where does the motion stand that was passed that the apportionments be sent to the synodical presidents."

Miss Scott — "The motion was lost yesterday. The motion that was carried to-day takes that plan of the office up and sends it down to the synods that they may discuss and think it over before the next year. This plan of the Board goes down to the synods for discussion, the secretary sending a clear statement to be discussed decided upon and returned next year, while the old way in enforced.

Mrs. Beebe — "I move that the old plan be enforced for one year and the new one left over for another year.

Mrs. Mitchell — Seconds the motion.

Miss Scott — "Every synodical society is to discuss the plan and return their decision at this meeting next year. Some may not understand that we can make no change of policy except at this meeting of General Assembly according to the Standing Rules.

All voted unanimously for the above.

Mrs. Gerrier — "Request from California that the literature sent out by the Woman's Board might be dated; that, if possible, we might have maps in the Prayer Calendar, that the hard words, especially the Indian names, might be pronounced."

Extracts from stenographic report of conferences at

Atlantic City, May 21st - 29th 1910.

The synodical conference May twenty-first, 1910 at Atlantic City, by motion from the floor discussed the first three and the last three questions which were submitted to the synodical presidents in April. This was done as these questions were deemed, by those present, the more important, and therefore should have the first place in the discussion. If you have misplaced these questions and desire another copy, please let me know.

I. 2-5-6. The consensus of opinion was that the synodical society was the link binding the presbyterial societies to the Woman's Board - the agency through which the Woman's Board is able to work. The synodical committee and the synodical executive committee are not interchangeable terms. The synodical committee is a body of women appointed by synod to inaugurate distinctive home mission work prior to the organization of synodical or presbyterial societies. The number of members on the synodical committee varies; some synods having three members from each presbyterial society and others a larger body. Usually nominations for membership are made to synod through the synodical society and these nominations are honored. The synodical committee is the link binding the synodical society with synod, and because appointed by synod therefore it is a committee of synod and obliged to report to synod - that is one function of the synodical committee.

The synodical executive committee is the body which managess affairs of the synodical society between the meetings of that society. It is always composed of synodical officers and sometimes includes presbyterial presidents as well. Eleven of the twenty synodical societies represented at the conference have synodical committees. Some synodical societies have entirely given up the synodical committee. One synod is gradually eliminating its synodical committee, one synod is strengthening its synodical committee, one new synod proposes to have a synodical committee and seven have active synodical committees in existence. The fact was clearly brought out that where the synodical president used the members, that the synodical committee was the strongest; this committee co-operating with the synodical society has strengthened the work in many synods.

The summary was that where the synodical committee is effective and valuable, strengthen it; where it can be made valuable, start it; if it is not valuable or of no use, transform it or make it useful, for there is no use in carrying anything that is useless and so reorganize it that it may be a power. The synodical societies that report to synod in person are Indiana, South Dakota, Kentucky, Michigan, and California. The others send written reports through the corresponding secretary.

The question was asked, if there were any objections to having the synodical executive committee take the place of the synodical committee. It was disclosed that the synodical committee brought out more women, than if there were only the synodical executive committee, and it was again stated that the synodical executive committee is a group of women who are doing the work of the synodical society between its meetings while the work of the synodical committee, which covers the women

outside of the synodical executive committee, could immeasurably strengthen the synodical organization and would advance interest and keep the work of the Woman's Board of Home Missions before synod. Much discussion on this subject revealed widely different opinions. It was finally decided to send down to the synodical societies for discussion, this question - Can the work of the synodical committee be done by the synodical executive committee? - with the request that the synodical president return written replies in order that the question may be brought up for discussion at the next Annual Meeting of the Woman's Board.

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The feeling was general that the synodical presidents should know of the work that is apportioned to the presbyterial societies because otherwise they could not effect new work unless knowing what had been assumed. In Texas, at the executive meeting in January the appropriations were discussed and then were accepted - a definite amount by each presbyterial, and then the synodical society is able to hold the presbyterials to the sum definitely assumed. In many synodical societies no definite acceptance of the synodical apportionment is made, and neither the synodical society nor the Board know how much of the apportionment has been assumed.

II. 2. The organization to be effective must know what is being done in the entire synod. Presbyterial treasurers should report to their own presbyterial officers- usually the secretary- and these reports incorporated should be sent to the synodical officers to make complete reports so that the synodical society may be in a position to know what is being done within its bounds.

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The City by the Sea wore its most attractive dress when Olivet Presbyterian Church opened item hospitable door for the Thirty-first Annual Meeting of the Woman's Board of Home Missions, on Friday, May 20, 1910. The President, Mrs. F. S. Bennett, presided, and announced an opening hymn of joy, after which prayer was offered by Mrs. George C. Yeisley, New York.

(Page 2)

It was the pleasing duty of Mrs. W. E. Honeyman, President of the New Jersey Synodical, to welcome this body of women to her own synod, and to present a substantial Registration Book, wherein is to be recorded the name and address of every delegate in attendance at Annual Meetings. In accepting the gift, the President said this was the first Registration Book ever possessed by the Woman's Board, and would be invaluable as a directory from which future helpers could be secured.

The next hour was devoted to the reports of Secretaries, that of Miss Julia Fraser, Corresponding Secretary, being first on the list. Miss Fraser referred to the changes in the personnel of the Board, to the loss of three members by death, to the formation of the new Synod of New Mexico and Arizona, to the large percentage of contributions for special objects, and the necessary restriction of our work for lack of funds. Her full report, like those following, is printed elsewhere.

Dr. D. R. Boyd, Superintendent of Schools, gave the statistics of his department, showing where retrenchment had been necessary, where number of scholars had been reduced, and urgent repair left undone. He spoke of the willing spirit in which mission worker and teachers had co-operated with the Board in keeping expenditures within the limits of appropriations. The

The Treasurer, Miss V. M. White, presented her report with a feeling of gratitude for debt removed; for a balance in the treasury, and larger contributions than for many years past. Gifts for the debt and for special objects had caused this increase and had not warranted the expansion of our work. In closing she read a letter of thanksgiving, just received from Mrs. E. F. Pomeroy, of Minnesota.

Miss M. J. Petrie was introduced as a duplex machine, representing, as she does, the joint department of Young People's Work. The special aim of the prosperous year just passed had been to promote denominational loyalty, and for this and efforts in other directions she gave thanks to [illegible]

Before proceeding with the regular program, the President called to the platform for recognition Miss Margaret Hodge, recently chosen President of the Women's Foreign Mission Board of Philadelphia. As an officer of a Home Missionary Society, also, Miss Hodge emphasized the unity of the work in which all were engaged and thanked our President for words of sisterly greeting.

Mrs. Emma Li Shaver, Secretary of Freedmen's Department of Woman's Board, presented her twenty-ninth annual report, in which she said that having reached the $20,000 mark, "it will never do to go back, no alternative but to move forward. The land can never be redeemed for Christ if we leave out the negro." She made loving mention of veterans who had finished their earthly course.

A prayer of Thanksgiving was offered by Mrs. R. M. Stevenson, of Utah.

Mrs. D. E. Finks, the well-known and well-beloved Editor of the Home Mission Monthly, told of the magazine's successful efforts to raise $5,000 for one of the Sixth buildings. She showed the Sixth Book containing certificates, emblematic of advance contributions and instanced prayer, and spoke of further ambition to mark the approaching twenty-fifth anniversary of the Home Mission Monthly by raising a surplus to equip the building. The waving of handkerchiefs indicated approval of this scheme by the audience.

Mrs. A. S. Crane bespoke for the children's magazine, Over Sea and Land, more general support by which the new management would be enabled to increase its attractions and thus realize its hope of placing this only Presbyterian missionary magazine for children in every family of the church.

Following this report, prayer was offered by Mrs. Charles W. Hays, of Oregon.

It was our next privilege to listen to reports from our workers on the field and to look upon the faces of those whose names had become familiar to us through the medium of our Home Mission Monthly and Prayer Calendar. Rev. F. L. Stone, of Old Dwight, Oklahoma, gave reasons why special and persistent efforts should be put forth in behalf of the Indian, for whom sentiment and character must be created, as he possesses no heredity of train-

ed civilization. A third helper, recently granted, would make more easy the fulfillment of the constant aim to put into practice the principles taught in the school.

As Miss Alice A. Blake, Trementina, New Mexico, rose to speak, she said it was the first time since her commission, in 1889, that she had met with the ladies of the Board, and two years since she had seen a railroad. It was the task of the worker on this field, where fifteenth century conditions were crystalized, to help the native to find and adjust himself to the new order of things which the advent of the railroad and other evidences of modern civilization had thrust upon him. The large per centage of Mexicans in penitentiaries must be reduced, and the crowd of laborers now being imported from Old Mexico given the Gospel message. As an example of the product of our Mexican schools, two fine looking men arose, Rev. Mr. Rendon and Rev. Mr. Rodriguez, Commissioners to General Assembly.

Prof. E. P. Childs, speaking of the Mountainous Field, which includes eight great States and fifty-six stations of the Woman's Board, said they were not a peculiar people nor exceptional class, but just "folks" like ourselves; friends not to be worked on nor for, but with. Many of them trace their ancestry back to names illustrious in the early history of our country. As elsewhere, the problem of the mission school is,to cope with changing conditions, and teachers must possess not only a religious character but charm and strength of personality to meet existing demands. In his department there could be no looking back; its work is a business proposition which demands support, as echoed in his closing words, "Give, give all you have, It's worth while for Christ." Quiet prayer followed all these reports.

At this point the audience had the pleasure of listening to a fine solo by Mrs. Warren M. Hale, of Atlantic City.

While the offering was being received, the Treasurer explained its object, the furnishing of the building at Ribudo, New Mexico, which is to be both school house and teachers' home.

The Synodical Roll call, to which nearly 450 responses were given.

Miss S. C. Rue, Secretary of Literature, in a unique [illegible], then set forth the [illegible]

The morning service closed with a devotional service led by Mrs. S. P. Harbison, Pennsylvania, whose theme of joy, mercy and gratitude were the 103rd and 107th Psalms.

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At two o'clock in the afternoon, the Woman's Board convened for its second session. After singing, the assembly joined in a specially prepared [illegible] Reading, "The Voice of the Waters." Prayer was offered by Mrs. J. H. Owens, New Jersey.

The President then gave her annual message to her constituents. After a backward glance at blessings granted and evils withheld, she spoke of the many and difficult problems confronting the Woman's Board; how best could talent and money be expended to keep pace with the changing character of the work committed to it, its large foreign element demanding peculiar consideration. The thought of retrenchment at one point to expand elsewhere was excluded, as transference was not growth. The horizon of each must be enlarged; each woman must be a conductor not an insulator and bear on her heart her individual relation to the great organization, asking not how little but how much is her share of work until all shall accept the Vision of Ezekiel, the Prophet, to both receive and speak the message of glad tidings.

Miss Delia Sheldon Jackson being called to the platform, that the assembly might look upon the face of this daughter of her beloved father, took the opportunity, as a representative of the Baltimore Synodical Society, to supply the only thing they had found lacking in the presiding officer, and presented the President with a "true blue" gavel, which was put to immediate use.

Before the offering of the afternoon was received, a solo was most effectively sung by Miss Buchanan, of Philadelphia.

Reports from six mission fields followed, beginning with Miss M. B. Hunter, of Havana, Cuba. Her key note was one of joy that Cuba was no longer a sealed country, but where now it was the joy and glory of Christianity to make Jesus Christ the center of this island. Its hope for the future lies in its young people, of unusual natural ability, and for whom is specially needed a training school for Christian service. [illegible]

Mrs. H. L. McCrory, from Biddle University, told not only of work at that institution but at Scotia, Lincoln and Mary Potter Memorial, and referred to graduates from these schools to show that money spent there was well invested.

In her experience in work for The Foreigner in Our Midst, Miss M. H. A. Mather, of the Baltimore Synodical Society, had discovered a four-fold duty, which had taken practical form in the "F. F." Society, Friends For Foreigners; one condition of membership to the society was a partial knowledge of their language, to acquire which the "telephonic moment" must be utilized. The aim of all endeavor was to transform the crude alien into a Christian citizen, whose proud emblem should be our American flag.

Miss Elizabeth Wilson, Utah, told of difficulties in her work in one of the strongholds of Mormonism, and of the constant purpose to show a misguided people their need of something better. For this work Utah needs more men and women but personal observation had proved that such work yielded abundant profit.

Miss M. L. Beaty described thw wok carried on at the Presbyterian Hospital, San Juan, Porto Rico, not only that of relieving physical suffering but that of ministring to the soul. Its influence reaches far into country districts through the medium of returning patients with their Spanish Testaments. In closing she asked one thing, the prayer of the assembly that she and all workers in Porto Rico might know the people better and how most effectively to present to them the Gospel.

The last report was from Rev. Edward Marsden, Alaska, who was introduced as a sample of the finished product of our schools. As a graduate of the Sitka Training School he made an earnest plea for that institution, where the simple Gospel of Jesus Christ was taught, and where boys were fitted for useful lives. He begged for larger and better buildings, so that boys need not be compelled to go elsewhere fo industrial training, as was now the case. As in the morning session, all these fields and workers were remembered in special prayer.

The hymn next sung was of peculiar interest, being composed by one of our members, Mrs. J. F. Peirce, Wisconsin.

Among the notices given out by the Chrisman of the Committee of Arrangements, was a cordial invitation to all wearing the badge of the Woman's Board of Home Missions, from the captains of four yachts at the Inlet, to take a ten mile sail out to sea.

The following Committees were appointed:-

Committee on Resolutions:
Mrs. W. E. Fitzgerald, Wisconsin, Chairman.
" J. G. Klene Colorado
" D. F. Diefenderfer Pennsylvania
" G. E. Baity Missouri
" E. M. Stevenson, Utah
" R. H. Hearn Tennessee
" W. B. Preston Texas
" G. I. Wilson. West Virginia

Committee on Nominations:-
Mrs. H. Campbell, Indiana, Chairman
" R. Henderson California
Miss M. Goss Oregon
" M. A. Rice New York
Mrs. A. M. Work South Dakota
" A. P. Allison Atlanta
" Swearingen Minnesota
" Higgenson Kansas

In closing the exercises of the afternoon, Dr. Charles L. Thompson, Secretary of the Home Mission Board, congratulated his co-workers on a good, a strenuous, loyal and delightful year. He commended their effort to develop higher institutions but urged them to keep fast their hold on the little boys and girls at that impressionable age when they are most easily influenced. He urged the women to emphasize still further their work among foreigners, whose only response to kindness might often be but a "smile in English." He entreated them to improve their chance, the greatest woman ever had," to live up to it, sing up to it, give up to it. The chance has come. Sunrise is coming, Rise to it." After the benediction, the meeting adjourned.

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Mention should be made of the half hour of prayer spent in the parlors of Haddon Hall, with which each day began. Here were named in loving remembrance those departed ones whose influence and memory alone remain with us; those, now retired from active service, whom we can meet only at the Throne of Grace, and those faithful workers who still bear the heat and burden of the day. Special blessings were invoked for Mrs. James and her family.

SYNODICAL CONFERENCE
Saturday, May 21, 1910,
Olivet Presbyterian Church,
Atlantic City, New Jersey.

Mrs. Bennett asked that the meeting might be opened with sentence prayers; she then made the closing prayer. She said the meeting had been called to discuss some questions which had come from the Synodical body of women. She then read the questions for discussion, which were as follows:-

1)

I. The Synodical Society:
   1. What is its work?
   2. What is the Synodical Committee?
      (a) What is its work?
      (b) Who are the members of the Synodical Executive Committee?
      (c) What is its work?
   3. Are any of these appointed for life?
   4. Should they be expected to attend the synodical meetings regularly?
   5. Should some members of the synodical society be members of the Synod's Home Mission Committee?
   6. Would it be better to have smaller gatherings at synodical meetings; have only officers attend and have more time for conference?
   7. Shall there be a synodical thank offering?

2)

II. The relation between the Synodical and Presbyterial Societies:
   1. Shall appportionments be made by the Women's Board to the synodical society, and by it to the presbyterial, or shall the Board send directly to the presbyterial society?
   2. How far is a synodical president justified in recommending to presbyterial societies things she thinks will improve the work?
   3. Which takes precedence - the synodical or presbyterial pledge?
   4. Should not presbyterial officers attend the synodical meeting as far as possible, and feel that they have an important part of the organization?
   5. Should an annual synodical letter be sent to presbyterial presidents only, or to auxiliary societies?

3)

III. Synodical Contingent Fund:
   1. How secured?
   2. Legitimate uses?
   3. Should amount be required from presbyterial societies?

IV. Apportionments?
   1. How made, and by whom?
   2. Should they be formally accepted by synodical organizations?

V. Simultaneous closing of the books of the Women's Board of Home Missions, and of the six Women's Boards of Foreign Missions.
   (NOTE: This matter has been somewhat investigated; so far there seems to be two obstacles:
      1. The six Foreign Boards do not agree upon a date, some closing as early as February 15th, others on March 15th.
      2. It seems necessary for the Women's Board of Home Missions to close its books on the same date as the Board of Home Missions, March 31st.

VII. Shall funds for one year's needs be in the Treasury before beginning new work?

VIII. Shall a per cent. of advance (15%) be recommended annually by the Board?

IX. Another name for Field Secretaries.

X. Cradle Roll Tens.

XI. Temperance Secretaries.
Financial Secretaries.

XII. Shall the terms of the Vice-Presidents of the Woman's Board be limited? Should they be notified of the meetings of the Woman's Board?

XIII. Why is the Woman's Board not incorporated?

XIV. Should synodical societies seek to become self-supporting by caring for all the work in its own bounds - even though not able to do anything further?

XV. How carry on work among foreigners in various synods?
1. Shall the Board commission workers and carry on the work as in other fields, or shall it be under local care?
2. If the latter, shall the Woman's Board transmit funds at all?

Mrs. Stevenson. I should like to ask, because I think they are the most important, that the first three and the last three be answered first.

Mrs. Bennett. Do you make that as a motion?

Mrs. Stevenson. I make that as a motion. I believe it would save time.

Mrs. Bennett. The motion is made that the first three and the last three questions be answered first, the intervening ones to be omitted.

The motion was seconded and carried.

Mrs. Bennett. We will now consider one, two, three, thirteen, fourteen, and fifteen in order. We will now consider question one, what is the work of the Synodical Committee?

Mrs. Diefender. I consider the work of the Synodical Society to be the gathering together of the link that binds presbyterial work to the Woman's Board; it is the agency through which the Board is able to work; it reaches the working force along missionary lines.

Mrs. Bennett. What is the Synodical Committee and the Synodical Executive Committee, and what is its work. First, I think the best way would be to answer, what is the Synodical Committee, of whom is it composed?

Mrs. Stevenson. In my Synodical Society the Synodical Committee was composed first of the presbyterial presidents and secretaries and the synodical officers. Then every fall, before the synodical meeting, it was the custom of the synodical president and secretary to write to the presbyterial presidents and ask them to commit every secretary and decide who they would like to have work with them on

ries and sent them into the Chairman of Home Mission Committee of Synod, and when he read his report to Synod he read the names of these women. Now Synod really appointed them. To my mind as synodical president for five years, the Synodical Committee was a tremendous power, a great help to me as president. Why do we need anybody else? They will do the work; two women may always do the work that needs to be done, though the more workers the better the work can be done. Having a Synodical Committee you have a sort of a training school all over the synod and you can come in better touch with the committees, and when you have your synodical meeting you have good women for counsel and help all the year.

The Synodical Executive Committee consists of the officers of the synodical society, a few presbyterial presidents, but not the members of the Synodical Committee. The Executive Committee was the working force. In organizing our work in Utah - Miss Fraser made a mistake yesterday when she said there was only one new synodical society, for our Utah Synodical Society was organized only last August. The plan we are working in Utah. I am free to say this, I believe the work is strongest where the Synodical Society is strongest, and that is the great means of strengthening the hands of our Board of Home Missions; you cannot do this presbyterially; it must be done synodical, and just in so far as the synodical society is weak, the rest of the organizations are weak; that is, when it weakens the work done by the presbyterial and weakens the work of the whole society and weakens the work of the Women's Board.

Mrs. Honeyman. I should like to ask, is the Synodical Committee an important factor in our organization?

Mrs. Beebe. We have in our Synodical several members of each presbyterial on the synodical Committee, and I have never known any of them to come to a synodical meeting, and those in Chicago Presbyterial feel they do not have any duty in coming to the meeting, come when they feel like it. I have wondered a great many times what a Synodical Committee was for, and I have wondered how it was possible to utilize it and how to do so unless we have a bigger contingent fund. We may ask women to come at their own expense. I cannot get them together unless their expenses are paid; so far they have not been of very much use, and I cannot see that they accomplish anything.

Mrs. Stevenson. If I had members of a Synodical Committee who took no interest in anything, they would be appointed for only one year. I would say to them, If you cannot do this work we shall have to get some one can do it. I would say, give me the woman without a name rather than a name without a woman.

Mrs. Bailey. I am rather surprised at some of the questions. The Synodical Committee every synodical president ought to have that. The Synodical Committee in Pennsylvania has been retained because they did such splendid work in the organization. We would not want to drop the names of these first workers, and they attend the meetings whenever they can, and we keep their names on our reports, the same as at first. They did a great deal of work, but now they have been relieved by the presbyterial presidents and have not much to do but we consider them as being appointed for life; we are never going to drop their names, because they have done such beautiful and helpful work. We do not appoint new ones when one drops out, and their places are not filled. That Synodical Committee was originally appointed by the Synod of Pennsylvania, and we are so glad to keep their

recording secretary and the officers. When I want to send out a communication throughout the synod, I first send to the Executive Committee, these having the heading of my official paper, and these are the first ones to whom the communication goes before I send it out to the presidents of the different presbyterial societies.

Should they be expected to attend the synodical meeting? We would like them to do so but do not expect them, because they cannot always do so, because the expenses are too heavy, but they come to our meetings whenever they possibly can do so.

Mrs. Ruhsam. I haven't yet understood, what is the work of the Synodical Committee, might I beenlightened by some one?

Mrs. Bennett. I want to call your attention to the fact that the Synodical Committee is not the same thing in all synods. Some synods do not use the active Synodical Committee; it is a thing that has existed in some places. The great objection is that the Synodical Committee is not a thing of value to be brought to life where it does not exist; the synodical committee has been the link between the Synodical Society and Synod; that has been the object of the Synodical Committee.

The Synodical Executive Committee has been the body which manages the affairs of the synodical society between the meetings of that society. The binding link between the women's synodical society and synod has been the Synodical Committee, and it has been very valuable along that direct line.

Mrs. Mitchell. The Synod of Michigan has requested that the president and secretary serve as the Synodical Committee. Our Executive Committee is composed of all the synodical officers, the presbyterial presidents, secretaries and treasurers, for we feel the more women we have interested the better work we have. The members of the Synodical Committee meet with Synod's Committee; they notify us when the meeting is to be held, and they appoint the Committee meeting where the two ladies can attend. In Michigan the president and secretary of the Synodical Society form the Synodical Committee, and they meet with Synod's Committee twice a year.

Mrs. Fitzgerald. We have three women on our synodical Committee and we meet with Synod's Committee of Home Missions.

Executive

Mrs. Bennett. How do you get your synodical committee?

Mrs. Swearingten.(?), or Mrs. Fitzgerald.

We elect them annually. We have a president, an active president and fifteen vice-presidents and the different secretaries, and we meet quarterly for our Quarterly Synodical meeting. These meetings have usually been called for at the home of the president.

Mrs. Bennett. Eleven of the twenty synodical societies here to-day have them. Michigan has one and Wisconsin has one, because they are self-supporting and because of the foreign work. Therefore, that brings us down to nine that have them. Pennsylvania is gradually eliminating theirs, Utah is going to have one; there are seven which have active synodical committees in existence.

Mrs. Brownell. I have been a member of the Synodical Committee of New York for twenty years at least, and I think we have only been called together once, and I think that some of the members do not know why the committee exists.

Mrs. Beebe. I think that is about the way in Illinois. Three members from each presbyterial society forms this committee, or thirty-six members on the Synodical Committee, and I don't think we have been called together once.

What are the active duties of Synodical Committees where they do exist?

Miss Fraser. In California we could not do missionary work without Synodical Committee. There is a very large synodical committee; it is composed of the presidents and secretaries of the presbyterial societies. There is an elective body that is elected each year. The nominations are presented to the chairman of the Synodical Committee of the synodical society six months before

the Annual Meeting, then these names are sent to Synod, and Synod elects them. There are 175 members at present. These are the women who largely are responsible for securing contingent fund, subscriptions for the Far West, our own paper, for generally doing the missionary work which the presbyterial officers find it is impossible for them to cover, but the most important thing that they do is that each year Synod demands a report from that Committee at each annual meeting. Therefore, the president of the Synodical Committee represents the synodical society on the floor of each meeting. At Synod one hour is given and the president arranges the amount of time which each officers shall have, and Synod has allowed them to present the general work of the Woman's Board to the men in regular meeting of Synod, and the men think they are doing every single thing that is done in connection with the Home Missionary work. They give us a beautiful resolution and commend us and thank us and in that way we are keeping in close touch with the actual work of Synod.

Mrs. York. We can't in our synod do as in California or as in Pennsylvania, for we can't find that many women. Our synod is twenty-five years old. We have conditions which are different in our state. We get women there and they are educated in this line of work and away they go, so we can't do things that you are doing in other States. In our churches we have people from every denomination, Lutherans and even Catholics, so we dare don't feel that we have a straight Presbyterian Church. The workers have to be educated. We get women and get them into line and think they are helpful and away they go, so we have a few women to work with. The Executive Committee does all this work, and our synodical president and secretary are in communication with Synod and work is carried on in that way. Perhaps in fifty years we can do as these older Synods do.

Mrs. Swearingen. May I ask, is not the Synodical Committee a "wheel within a wheel," and would not the Synodical Executive Committee do all the work that the Synodical Committee does, thus making one organization.

Mrs. Hennyman. In our synod we finally found that the Synodical Committee was a "fifth wheel" and not a policy to be kept up, so two years ago we abolished ours. We felt the Synodical Committee was very useful at the beginning, but that it had outlived its usefulness when the synodical society was organized and the Synodical Executive Committee came into life and would do the work that our women had done and who deserve a great deal of credit for the work; they were the early pioneers of the work and deserve much credit for the work in the early days.

Mrs. Stevenson. I said that where the Synodical Committee was not magnified the work was weak, and where the work was magnified the synod was strong. Pennsylvania does very liberal things but she does not do as well as Utah, not nearly as well as Utah. At the General Assembly at Des Moines, it was reported that Utah women, with only two self-supporting churches in the State gave more money per woman than any other State. Pennsylvania has millions and Utah has tens. Pennsylvania, New Jersey and New York do such good work, but it is women who have the weak societies, where there are few workers, and where they have very little money and give liberally, that does the very best work. I would say that if you have Lutherans, or a church made up of all denominations, you need a Synodical Committee more than where they are all Presbyterians, because you need to give every woman something to do.

Mrs. Bennett. I would say that where the Synodical Committee is effective and valuable keep it up; where it can be made valuable, start it; if it is not valuable or of any use, transform it or make it useful, for there is no use in carrying anything that is useless; and re-organize it so that it is a power.

Mrs. Hennyman. Is the synodical committee an important factor in the organization of the synodical society?

Mrs. Bennett asked how the of the synodical societies reported in person and how many in writing. Indian, South Dakota, Kentucky, Michigan and California made their report in person, and the rest do it in writing through the corresponding secretary.

Mrs. Yeisley. It seems to me that the synodical committee, while they may not be called together for special action, has always seemed, that the women composing that committee might be a tremendous force in their presbyterial society, in visiting and stimulating interest and in coming in contact, where the Synodical Committee is efficient and where it becomes of importance to the whole society is in this way. I have endeavored to emphasize the importance of meeting with Synod, which we always do, and I always send a report myself, and it is read and received with thanks, and a vote of thanks is usually tendered to the ladies for their efficient work, and the Committee who look after these ladies are interested in the work.

Mrs. Preston. Three years ago Texas Synodical was re-agranized, this was just after the re-union of the Cumberland and the Northern Presbyterian Churches, and our committee arranging the constitution just took in all the constitions and we tried to get the best, and we did not find that the Synodical Committee was doing the work that the Executive Committee could do and so our Executive Committee is composed of the officers and the twelve presbyterial presidents. We have an executive meeting before the meeting of the synodical society and one in January, and at our meeting in January eleven of the presbyterial societies had representatives, and some traveled between four and five hundred miles to come to them.

Mrs. Gifford. I want to say that our Synodical Committee of New York is largely made up, with one exception, of the members of the presbyterial society. Therefore, I want to answer that question as to the members of the New York Presbyterial Society; they are most active, and I am very proud of the fact that our Synodical Committee of New York work to the extent that they do.

Mrs. Stevenson. Do these reports receive very much attention from Synod?

Mrs. Richards, or rather Miss Leonard. Ours is sent to the Stated Clerk of Synod, but not always read publicly but it is printed in their report.

Mrs. Yeisley said theirs was received with acclamation, and Mrs. Bailey said Pennsylvania's was also received that way.

Mrs. Vaid. I always understood that Synod appointed these committees.

Mrs. Bennett. Every synod apparently had this committee in any way it pleased, some by election of the synod, some by synodical society, some by appointment from presbyterial society, and there has been no definite way of securing this Synodical Committee, but it is done in various ways in various societies.

Would it be well to urge the formation of synodical committee and have a general sentiment or plan by which they would be secured in all places in the same way, and their work be rather definitely outlined. Would that be an advantage to the society. The mere existence of it would presuppose that it had been gotten in a certain way and for a certain purpose and in a definite way.

Mrs. Yeisley. In our synod the presbyterial society nominates and always send to the synodical society. Then the corresponding secretary presents a list of them for action. The presbyterial societies are supposed to know their very best women; the president of the presbyterial society is always a member of the synodical Committee. Then the corresponding secretary having prepared this list, gives it to the Stated Clerk and he presents it to the special committee and if they choose to take action on the names submitted or to substitute others, they do so. The report is then submitted and action taken and in that way they become members of the Synodical Committee. In this definite way they become members of the Synodical Committee.

Mrs. Swearingen. What are the objections to having the Synodical Executive Committee take the place of the Synodical Committee? The president of the Synodical Society in most cases knows more about the work than any one else. Ours does, for she has visited us.

I can't see any objection to making the Synodical Executive Committee do the work of the Synodical Committee.

I agree with the last speaker, and I think every presbyterial society is entitled to have representation on the Synodical Committee and would form a Synodical Committee of ones of twenty-six members. I think the women who are active in the presbyterial society would be active any way.

One person said. The presbyterials make a written report to the Synod's Committee, then they give to us one evening during the Synod, and we have an open meeting before the synod and I give a short report of the year's work to the evening service and we have an offering that evening too.

Mrs. Grier. As members of this committee they can do some things that the members of the Synodical Committee, that the members of the presbyterial do not see, and they have an opportunity of attending to these little matters.

Mrs. Bennett. I might add this, that the Synodical Committee brings in more women than if there is only a Synodical Executive Committee. The Synodical Executive Committee are the women who are doing the work of the synodical society between meetings; that there ought to be a body outside of that in places where there are weak societies; that there is something for them to do in the way of arousement of interest in the synodical organization and throughout the society; that there is some work in advancing interest and disseminating it, in the way of keeping the work of women's home missions before synod; but all of this can be done by the Synodical Executive Committee if it is large enough and effective enough to accomplish it.

Miss White. The value of the Synodical Committee is that the presbyterial society may have a representative on the synodical society, not that the Synodical Executive Committee may work down through the presbyterial. The representative in the presbyterial society should be appointed by the presbyterial officers in their own presbytery and submitted to the synodical.

Mrs. Bennett. It seems to be appointed by the presbyterial society and worked up through the synodical. There are seven synodicals who have working synodical committees; the rest have given them up or on a different basis.

Mrs. Reader. Were they not originated in the presbyterial societies?

Mrs. Bennett. They were appointed before presbyterial societies existed, and where there were no synodical societies. In some places it was a committee to get things under way to form a synodical organization.

Miss Petrie. I would like to move that Mrs. Honeyman send down to the synodical societies, and ask that they discuss the matter, "Is the Synodical Committee an important factor in the organization? and let them return the answer in writing for discussion. Is the Synodical Committee an important factor in the work of the synodical organization?" Mrs. Waid. I should like to make an amendment, that it be sent down to synod, asking a definite question. I should ask whether this work could not be done by the Synodical Executive Committee, as that would bring it out more definitely. Miss Petrie. I accept the amendment, and that it be placed in the form, whether the work that has been done by the Synodical Committee could not be done by the Synodical Executive Committee?

Mrs. Yeisley, we ought to ask whether this Synodical Executive Committee becomes the connecting link with Synod.

Mrs. Bennett. We suppose that it assumes all the duties now devolving upon the Synodical Committee.

Mrs. Honeyman. I would ask whether the synodical society is not the connecting link rather than the Synodical Executive Committee.

Mrs. Bennett. Ask them for written replies, in order that the question may be brought up here for discussion, as to whether the Synodical Executive Committee should not do the work that is now being done by the Synodical Committee. Question called. It is ordered enclosed that question. Bring it up for next year.

Mrs. Bennett. Would it be better to have smaller gatherings at synodical meetings; have only officers attend and have more time for conference?

It would be better to have smaller gatherings to make it more of a business conference, to bring together the officers, the presbyterial officers

Mrs. Harbison. Two meetings are held a year in our synodical, one purely business and a large popular meeting. Once during the year a business or executive committee meeting, at which the women who are the workers come together.

Mrs. Bennett. Shall the appoirtionments be made by the Woman's Board to the Synodical Society, and by it to the presbyterial, or shall the Board send directly? The vital point is, shall communications from headquarters go to synodical presidents and secretaries, or shall they go from headquarters to synodical presidents, in order that they shall know what is being done, or be sent directly to the presbyterial officers.

Mrs. Honeyman. Suppose they were sent direct from the Board to the presbyterial society, what would be the use of a synodical society. In New Jersey the apportionments come to us from the Woman's Board and we in turn submit them to the presbyterial society. We have only eight ~~synodsxxxxxxx~~ presbyteries. Our synod is so compact that it is very easy for us to communicate with our presbyterial officers, and they have all been so lovely and kind that they are ready to accept the recommendations of the synodical society made by the Woman's Board.

Mrs. Bailey. They send a letter to me from headquarters. I have them typewritten and send them out to each presbyterial president, with a letter of my own. I send out the appropriations at that time also. I send out a personal letter again and then I communicate three or four times a year with the presbyterial officers. I send a copy of everything I get from the New York officers.

Mrs. Campbell. We have an officers' conference. This conference is made part of the regular synodical meeting, and consists of all the eight presbyterial presidents, who are the vice-presidents. We accept the appropriations from the Board, so we may discuss whether we shall take up the work recommended by the Board. At our last meeting we had a very large conference. We have all the time possible to give to this business session, which is outside of the popular meeting. Immediately after that meeting the president writes which is sent to the local societies; three copies, one to the president, secretary and treasurer, giving the presbyterial apportionments. The presbyterial officer then apportions to the local societies, and so the work is carried on without difficulty, and it is expected that the synodical president and secretary may go ahead in this work and recommend them as coming from the Board.

Mrs. Work. We do just the same as Indiana. I should not like to have the Board send direct to me as presbyterial president. I would rather have one day for an executive session and a day for the popular meeting. The day before the popular meeting we decide on these apportionments from headquarters, and decide how much we can do. The apportionments are divided by the executive committee among the different presbyteries, and the presbyterial presidents apportion the amounts to their auxiliaries and send them down just as soon as possible. I don't like to have the responsibility myself.

Mrs. Richards. As soon as the letter from the Board comes to me, I take it as a matter of course that I am to write my own synodical letter and make a copy of the Board's letter, and I ask the presbyterial officers to act upon them, and report at the October meeting. I feel that the synodical society is the connecting link between the Board and the presbyterial society; we have to report to the Board, but if the apportionments are to be sent direct to the presbyterial presidents I rather think it is time for me as synodical president to get out of existence. Define the distinct relationship between the societies. I would say the letters should go directly from the Board to the synodical president, and the Board hold us responsible for every presbyterial president they do not hear from, otherwise we would better all be presbyterial presidents.

Mrs. Storer. This is a very vital question to my part of the work, because I am besieged early in the spring by inquiries as to what will be the work ~~xxxxxxxxxxxxxxxxxx~~ for the next year in the Freedmen's Department, as we wish to consider it. I like to be loyal to every part of our Board's work, and when I write them I explain and say I really do not know what our work will be. California writes early in the years and asks, what is our Freedmen's work to be, and so I send it on to California. I hear from the societies in Pennsylvania early in the spring, though I do not hear from Mrs. Bailey until the last of September and my work has gone our nearly all over that synod.

Mrs. Bailey. Who asks these questions?

Mrs. Storer. I would get a letter from our Synodical Secretary for Freedmen, asking, what am I to do about work in Pennsylvania? I want to be loyal to the Woman's Board and to our own work. Our Pre[illegible]

Mrs. Bennett. I would say send them out in June, unless we can make some plan by which we can reach over about 18 months, or a year and a half, or working backwards, take the amounts received the previous year as a basis for that period, or it has to wait until June, after our return from the Annual Meeting.

Mrs. Beebe. I find that our presbyterial societies want to know before their meeting in the spring, what the objects are for which they are to give, and I do not see how that can be done unless it is sent directly from the Board before the first of April, or to the synodical society in the fall, so that they may know in the spring. I have found that our women all through the State have expected to get their objects assigned for their April meeting.

Mrs. Storer. I have very frequently had letters from the presbyterial president before that time.

Mrs. Hays. We work differently from all the other Synods and it is very essential that all appropriations come to the Executive Committee of the North Pacific Board, and we send communications to presbyterial societies under this plan. Our meeting is in the spring, in April.

Miss White. You have struck a subject that touches the whole society and every organization, when you strike the subject of apportionments and money and how they shall be rendered from headquarters directly to presbyterial societies or not. I think if we can go back in the history of the Woman's Board, twenty years, when these synodical apportionments were given out as extras; that is, at first they were considered as extras, and then every year they were apportioned as the regular work. Then we asked for the 15% farm advance for General Fund. We find that presbyterial societies are very uncertain in regard to their gifts, and sometimes they write for new work, as they say, "we have fulfilled our synodical apportionments," but we find out that they have contributed scarcely anything toward their presbyterial salary that we are looking to them for. From headquarters the secretary writes to the synodical president giving these apportionments, and they in turn send them to the presbyterial. You remember that the connection with the Secretary of the Woman's Board is synodical, but your connection with the Treasurer is entirely through the presbyterial. The circular letter from the Treasurer of the Woman's Board is presbyterial. If you will just bear that in mind that whenever word comes to us asking, what shall we work for next year? that we cannot tell definitely until these apportionments have been made, and that they cannot be given out until after our return from the Annual Meeting, and then go from you to the presbyterials in the fall. I think it should be understood that the money we hold the presbyterial organization responsible for is the presbyterial apportionment, and the synodical society for the synodical apportionments that you apportion from the letter you receive from the Secretary and that you apportion to the presbyterial, but we never know what you have apportioned. I ask that we may know definitely what you have apportioned, and receive a copy of the letters you send out with the apportionments.

Mrs. Ranken. From the presbyterial standpoint, it seems to me that Miss White has struck a very important point. The question has come up so often, when we take a salary apportionment, does that become a permanent thing?

Miss White. If you undertake a salary you must keep the salary; if you undertake to support a scholarship, you must keep the scholarship, you cannot assume new work unless you stand by the old. The old work should not be considered the synodical work.

Mrs. Ranken. If a presbyterial has been assigned a certain portion of work, does not that become new work?

Miss White. It does not necessarily become a new work, as it may be what had been assigned before from the synodical; that which is assigned extra this year will be the new work which is expected to be cared for, but we ought to keep up the old work first, and all apportionments should be outside of the presbyterial pledge, that sent down from the synodical officers should be an extra.

Mrs. Ranken. If you send down from the synodical society, will that include all that has been done before by the presbyterial, and do you want all money specialized?

Miss White. If you are going to specialize every dollar of the money you send, there will be nothing left for the General Fund.

Mrs. Brinley. Each presbyterial society assumes for its work the objects which it desires to give its money to, which we consider its pledge for the year. The Woman's Board sends down to the synodical society certain apportionments which are given out, as I understand it, by the synodical to the presbyterial

Miss White. We know what the synodical societies assume, but we do not know how they apportion to the presbyterials.

Mrs. York. In the fall, just at the time of the meeting of the synod, the Executive Committee acts upon all the apportionments; that is, they divide them among the presbyteries according to their financial strength, according to the basis of what they gave the year before. If a society gave $100 they are asked to give a little more, and it is all planned and sent out that way to the auxiliary societies. Our synod is doing better in regard to the 15% advance. Shall I tell Miss Mahoney that you expect her to report to you at the meeting of synod just what these apportionments are, and what is given each presbytery, or what is apportioned to each presbyterial society?

Miss White. It would be of value to us if the synodical officers, who make the apportionments to the presbyterial officers, would send us a copy of the letter, with apportionments to each presbytery.

Mrs. Helene. The work is apportioned in Colorado by the synodical society; it is sent to the presbyterial meeting, and then the presbyterial society apportions the work to each local society. It seems that work has gone along very nicely there and that arrangement seems very good.

Mrs. Swearington. Is it not a matter of family relation? In teaching my children I have said that the Home Board in New York is the mother of all, and the synod was the next, and the presbyterial next, and the local the next and that all these other organizations came in as grandchildren. We can keep our funds going up all the time in this way.

Mrs. Bennett. One complaint that comes to headquarters is this, when some of the presbyterial officers write us and say, may we not have our appropriations directly from headquarters, as our synodical president does not send them? Or, she does not send them clearly defined, we don't get them in such a way that we have any basis on which to work. We must face the question of women who are synodical officers who will not effectively carry on the work. It is not only that feels, but these things have actually happened. It has been suggested that at headquarters there be printed a sufficient number of letters concerning the work of every single society, and that these all be sent to the synodical officers. It is also suggested that in every synodical society the work may be given out in duplicate, as many letters as there are presbyterial organizations, or twice as many, and one for the corresponding secretary of the presbytery, and these be sent to the synodical president and that would help her to know the work in every presbytery. We at headquarters must face the fact that sometimes we do not know the work of the presbyterial societies, as the apportionments sent to them are sent as extras or new new, while they have all the work they can cover during the year with their specials.

Mrs. Beebe. It seems to me that the synodical president should know all the work that is apportioned to all the presbyterial societies. One cannot offer new work unless she knows about what they have done in the past, and one of the greatest difficulties this year is that often I know nothing about what the presbyterial societies were attempting to do. I think that letter could be sent out to the synodical president and then go to the presbyterial. If the synodical officers know such a letter was to go to all the presbyterial societies there would be no trouble about it.

Mrs. Campbell. In Indiana we know about the special work of the presbyterials societies, for on the last page of the report all the finance are printed, so that we know every teachers' salary, every scholarship. One of these financial reports is sent to the synodical president and is kept in touch with each presbyterial society. One thing that has been brought out by attending the presbyterial meetings is that it will make her acquainted with all the work. Another thing is that we have two years, the fiscal year from March to March and the synodical year from October to October. Our presbyterial officers understand this, and personally we have no difficulty. I am only in favor of sending it from the Board directly to the presbyterial officers, to the treasurer, as well as the president and secretary; it will not interfere with the synodical. We should not in any way, shape or form lessen the work of the presbyterial officers.

Mrs. Preston. Our plan is this. The synodical secretary has appropriations for the nine months. In January, at the Executive meeting, we go over the plans for the coming year. She stands and says, Abilene is asked to give so much, the representative from that presbytery must stand and accept, and so on down, each one. Then these presbyterial officers have to apportion for the April meeting, and it is put on a chart, this auxiliary is apportioned so much, and the delegate from that auxiliary must stand and accept it.

Mrs. Gildersleeve. Are presbyterial societies to take up new work without consulting the presbyterial officers?

Mrs. [illegible]. Is not the presbyterial society the unit of the presbytery.

Mrs. Bennett. The presbyterial society being the unit of organization would have the authority of so doing.

Mrs. Finke. I supposed that very largely the presbyterial society printed their reports each year. If not, they have some tabulated report and that should be on file, so that the presbyterial president and secretary could see the records, and a copy should be in the hands of the synodical president so that she might know the tabulated work of the presbytery.

Mrs. Bennett. It seems to be a question as to the most efficient way to do the work. Is it not true that the synodical president should know all the work that is being done in her synodical society? She should know what all her presbyterial apportionments were, and why should she not know all the local societies' work and salaries, and then if she is to visit them she can turn to her books and say that in such and such a presbytery, to which she is going, they do so and so, and that while perhaps they do some of the synodical apportionment work, that they have some specific work for which they are pledged. Is not the work of the synodical president made that much more efficient there? It seems to me it is. Let us either heartily make the synodical officers position more efficient or abolish them.

Mrs. Swearingen. If the synodical societies are the head, why should not all apportionments be sent to them?

Presbyterials;

Miss White. Some are organized as Home and Foreign Synods; that is, some of the pledges taken by societies are for both and they are dealing with foreign gifts as well as those for our own Board, and I think we must look at that and that we have no right to send down rules or laws for them. The presbyterial society then has before it two different sets of money, their own foreign pledges and all apportionments which come down from the Board. Your financial agent is in your presbytery and not in your synodical society.

Mrs. [illegible]. We have no trouble, because we have a president who knows everything that goes on. As to General Fund, if our societies could be educated up to that they would do well and not ask what they are going to do with the money. Any extra money should go to the General Fund, then there will be no trouble about what we are going to do. Meet their pledges and then let all extra money go to General Fund.

Mrs. Storer. I should like to tell you the way we do it in our Woman's Board. The Board gives me the work which they ask of the women's societies to do; they ask me to raise $[illegible],000 for pledged work, and I try to get as much as possible of it; $60,00 for pledged work and $20,000 for building fund. This past year I was in a perfect panich, because theyhhd asked me to raise $80,000, and that amount had been apportioned to every synod of our General Assembly, so much to every synod, suggested apportionments, and they were sent out to every synodical society, with letters sufficient to send to all their presbyterial, just asking them to give to the pledged work and the building fund. I have very little to do with money matters. With everything that comes from Miss White comes a statement, and from presbytery after presbytery there were amounts for General Fund. I had to write them and they would say, that was meant for your building fund, and we received so many letters saying we do not just understand, we thought you would put it in the building fund, but that is the very thing I can't do. I am going to ask the same thing this year, to try to raise the $80,000, which means for salaries and scholarships and other incidentals and for building fund, and to those who asked for their apportionments, I said just keep right along in the same thing you have have done and the suggestive apportionments will be sent out later; they will go to your synodical and the synodical executive committee accepts that work and the Synodical Freedmen's Secretary apportions it in the synods down to the presbyterials.

Miss White. How differently they work from our Board. The Freedmen's Board requests the women to do certain things. Our General Fund is the only thing you can draw on if you do not come up with fulfilled pledges, but we cannot take anything from the Building Fund to meet such pledges, as that is a pledged fund. We as a Woman's Board desire a large General Fund as a large working basis, as it is from there deficiencies are made up in teachers' salaries and scholarships, etc.

[illegible] Mrs. Storer. The Board has a General Fund, and if you have not paid the salary you assumed the Board has to pay it from the General Fund, but it cannot put me a [illegible]

Mrs. Bennett. If they know it is recognized as being the regular work of the young people, if they understand it is regular work, they feel better; it has done more to stimulate and increase their missionary zeal than anything we have tried. This Union was organized about three weeks ago, and is composed of the Presbyterian young people of Detroit, and they are simply enthusiastic in helping in this foreign work. To want our young people's work in Detroit recognized as regular young people's work, all the organizations that are doing this work should be recognized, as it is a stimulus to them to have this definite work.

Mrs. Bennett. Because of the stimulus, we would recommend that they be urged to do more work along this line.

Miss Petrie. They should do it as advance work; they have not been doing it as advance work, they have been taking it up in place of the regular pledged work.

Mrs. Preston. Wouldn't it be better that they do this than not do anything. Our young people are not doing anything and give them something to start.

Miss White. As it is recommended work of the Women's Board, I do not see why a difference should be made in placing it in their hands.

Miss Petrie. You urge this work upon them and the Home Mission Committee cuts this money for their own work.

Mrs. Weld. I move that in each synod there shall be assigned or apportioned to the young people some foreigner work, as well as this other work; they be given some foreign work in conjunction with their other pledges.

Mrs. Stevenson. Could not that be done without this resolution?

Mrs. Bennett. Yes, simply having it known that the co-operation of the young people in this work be urged upon the women of the church.

Mrs. Weld. That in apportioning the other work there should be some apportionment made of the foreign work as well, and let there be some understanding about it.

Mrs. Bennett. The idea is that instead of giving the young people of a certain synod a certain sum for a salary or for some work, let them divided their interest and funds between the regular pledged work of the Women's Board and this work of the synodical or presbyterial society.

Miss Petrie. In all this matter I have to remember that I belong half to the Board of Home Missions and half to the Women's Board, and that the Board of Home Missions has a certain amount of work among the foreigners. I have never been alleged to give my apportionment of this work to the young people's societies. The direction has all been for the synodical society not for synod. I feel that the young people should have a definite share in the work among the foreigners, but just what can be done I hardly know in the matter of this sort of a stimulus, but that they should have a share in the work I agree.

Mrs. Bennett. There are complications at our end of the line as well as at yours, and we believe this conference will be very helpful in having us see the complications that come to the other end.

Mrs. Preston. If the Women's Board had our young people under their care they would do something.

Mrs. Weld. If it is to be an advance get it from them.

Miss White. I should like to say that all funds that come to our treasury from young people's societies are not divided. So many people think all the funds from the Sunday schools and young people's societies are divided. Everything that comes designated goes to the place where it is designated for. The salary that your young people raise for a special object is paid to the individual designated them. We, of course, do not handle your individual church, but that young people's teacher is paid from the designated funds. At the end of the year totals only are divided. The large majority has been sent in designated and there will be very little for General Fund. We only divided totals; we simply make totals even between the Women's Board and the Assembly's Board.

Mrs. Preston. When I go home, may I ask that the young people be allowed the support of this Hahnemann worker in Kansas?

Miss Petrie. You may go home and ask your young people to do this, and ask them to give it in addition to what they have given before.

Mrs. Preston then explained that in the Cumberland Church the young people had nothing to do with the Board, and that they would have to be very

Mrs. Bennett. A motion was made to adopt this article. The adoption of this article has been moved and seconded; "Because of the stimulus it has been to the young people, where they have assisted in this work, we recommend that the Board consider the advisability of allowing our young people to have a share in giving the gospel to our foreigners." The adoption of this article has been moved and seconded.

Mrs. Beebe. I don't see how it can be adopted.

Mrs. Bennett. It is voted down.

Mrs. Bennett. Now we will return to Article 3. and have a report on the word the committee was trying to get to cover all.

Mrs. Finks. We recommend that all funds from societies under the care of the Woman's Board for salaries of teachers and other workers among the foreign speaking people, who receive their commission from the Woman's Board alone, be sent through the regular channel, and that such money be in advance and in addition to the work already pledged. We tried to get some term that should cover all workers, something that would cover all without specifying each one by name, but it has been quite impossible to do this in a satisfactory manner.

Mrs. Bennett. How would this phrase do, that all money should be included in this. Let us take up this phrase, that all funds from societies under the care of the Woman's Board for salaries, ~~[illegible]~~ let us strike out the word salaries and say all funds from societies under the care of the Woman's Board for work among the foreigners.

May we take up the ~~[illegible]~~ the matter of substituting something definite for teachers and commissioned workers commissioned by the Woman's Board alone because the Board does do this. You will have to designate the workers referred to, the original workers, with the understanding that Deaconesses is a broad term and that she may be specially trained and does industrial work. Shall we insert the word industrial teachers.

Mrs. Finks. I would suggest that we designate them as in the original article and add the word industrial teachers - kindergartners, Bible readers, Deaconesses and industrial teachers.

Miss White. Could we not recommend that all funds for current expenses and salaries of kindergartners, Bible readers, Deaconesses and industrial teachers among foreign-speaking people be sent direct to headquarters?

Mrs. Mitchell. I do not see any other way than for the local societies to retain the current expenses and disburse it themselves. This other way is going to mix us up.

Mrs. Waid. Other people haven't been mixed.

Mrs. Bennett. I think that this should not be retroactive. If such a recommendation is to be made it should be applied to new work, as nothing will be gained by ~~[illegible]~~ disturbing the old work, whatever recommendation is made applied to new work.

Mrs. Preston. Societies desire credit for their money, and by sending it to the Board and having it come back in bulk, the receive credit.

Mrs. Storer. In Pittsburgh we do our own work locally, and the money we give for it is over and above what we give to Home Missions. Our Presbytery appoints a committee of women on work among the foreigners, and our women's committee of our presbyterial society work in conjunction with them; they always meet together and consult about all the money we have put in to pay our teachers' salaries and help in the training school. It would be impossible to carry on that work with New York, as there are many questions you could not refer to the Woman's Board. We are doing a wonderful work. That money remains in our own hands entirely and we give no credit for it, and we can do that work very nicely.

Mrs. Beebe. We have never had any trouble in Chicago with the Board.

Miss White. Because you have had a large fund in the bank. We recommend that funds for current expenses and salaries of kindergartens, Bible readers, Deaconesses and industrial teachers among foreign-speaking people be sent through regular channels to the Treasurer of the Woman's Board, all amounts in excess of salary to be returned on receipt of statement to the presbyterial treasurer, to be locally disbursed. We have to do this, as it comes to us in long statements. We can't return it to you until it has all gotten to us, as it is credited to the local society. We can't return it to you until you send us a statement, as would get into an entanglement.

Mrs. Bennett. You have heard this notion as it stands - it stands for new work, the wise way to undertake new work, which is going to be an every increasing item in the work of the Woman's Board if we do our duty.

Mrs. Klene. If that work is taken up synodical, would the money be sent to the synodical treasurer.

Miss White. There is no synodical treasurer, except for the contingent fund. The money would have to go back to the presbyterial treasurer, or you would have to send us authority to send it to some authorized person. We are allowed to do this if we have some special authorization. We could say, "amounts in excess of salaries to be returned on receipt of statement to the presbyterial treasurer or to such authorized agent as designated, to be locally disbursed.

Mrs. Bennett. It is only the changing of the wording of the original notion which was moved and adopted, simply amend the original notion. It is moved and seconded that this addition to the recommendation be adopted.

Mrs. Bennett. One point brought out is whether we continue our school work, or rather kindergarten work in what are designated as parochial schools in communities where there are good public schools. Do we wish to make any recommendation for the guidance of the Board for the carrying on or establishment of such schools in cities where there are good public schools accessible to these people. Any statement to make..

Mrs. Beebe. In Porto Rico, where we have our mission schools, are there not public schools. In many parts of our own country there are public schools which are not able to meet the needs of our people in their religious life.

Mrs. Bennett. It is true of a good deal of our work that there are g od public school, and where there are and mission work is being done we have withdrawn them. We have withdrawn some of our day schools in Utah because the public school has become adequate, and we have Bible readers and missionaries there.

Mrs. Mitchell. I would not suggest even day schools.

Mrs. Bennett. In some presbyteries th ey carry on work up to the sixth and eighth grades.

Mrs. Klene. They should be locally responsible for such work.

Mrs. Bennett. Do you wish to recommend anything along this line to the Woman's Board. We have such workers as kindergartners, Bible readers, and Deaconnesses, that is exclusive but not exclusive.

Mrs. Diefendefer. We have as much as we can manage this year. Leave something for next year.

Mrs. Beebe. I think it would be a great help to synodical societies to have the questions sent out from headquarters and discussed in societies.

Mrs. Bennett. Every synodical president could take up such question in a conference and discuss them. I take it that you do not wish any endorsement of this question of day schools.

The question is on buildings.

Mrs. Swearington. Has this interfered in any way with the other work.

Mrs. Bennett. Some societies have given up their work in old established fields to take up this work; some synodical societies have not given up its pledged work, while other have given up its old, pledged work. With the addition of this work we are meeting many phases of this question.

Mrs. Swearington. I think now is the time to train them to hold on to the work we have already begun; it seems now is the time to do it before we grow any larger.

Mrs. Bennett. We have to ~~[illegible]~~ keep in mind constantly that money for the current work of the Board increases slowly; does not grow rapidly; therfore the addition of new work must mean the giving over of old work. We do not get money ~~[illegible]~~ for increasing the old work.

Mrs. Preston. I move the adoption of the report as a whole. Seconded and carried.

Mrs. Preston said she wished to bear testimony to the spirit whih had been in all the meetings, and that she was "just rejoicing over it."

Mrs. Fitzgerald. We have had a very peculiar condition in our synodical society; we have had a wealthy woman at the head of our synodical society, and if she did not go and pay her own expenses she would send some one in her place and pay their expenses. Our acting president cannot do that, as she is not a woman of means. As our State is one of long distances we try to find somebody who is going to the meeting and ask her to represent our society, or if no one is going at her own expense we try to find some one who can go and sometimes we take her expenses out of the contingent fund. I would like very definitely that the money should be given for the delegates' expenses even though the delegates in turn give it back, for I feel every one should be on the same basis. So many of our women have paid their own way, but we are going to lose some of the wealthy and elderly women. There should be a general ruling here that all of these legitimate expenses, such as stationery, printing, postage, speakers and programs - all of these things should be paid always to the synodical officers from these the contingent fund; the synodical officers are at liberty to return as much as they please, but they should render an account so that it may be known what it costs to run the society, what the legitimate expenses of the society are. I should have this ruling from the fact that there were officers in our society who never ran bills and who provided everything themselves.

Mrs. Bennett. Is it our understanding that we consider as a matter of business that the synodical officers should render an account and that their bills be paid; do that in order to keep it on a proper business basis. Further than that, is it our understanding that the contingent fund should be drawn upon to pay the expenses of at least two officers to the synodical meeting, and one officers to the meeting of the Women's Board, our Annual Meeting. Is it the feeling of the officers of this organization that that should be the legitimate work of the contingent fund?

Mrs. Gifford. I believe in the majority of questions that may come up that it is wise to have certain rulings laid down. I think, however, there comes a point when it would be very well if the management of our Board of Missions would leave the synodical and presbyterial to work out their own salvation; they will probably do it with fear and trembling, but if they work it out will be done well. I have no doubt but that each woman who is present and is president of a presbytery knows the temper of the women over which she is president. I know the temper of the women over which I am president, and there are certain things I would not even think of proposing to the women of my society. I wouldn't dare propose it.

Mrs. Stevenson. Let the synodical societies know it is the legitimate use of the money. I think this authority should be sent to synodical societies, for then they will know what other synodical societies are doing and what is expected of them, and many times they will fall in line with the recommendation if it is right and the general ruling.

Mrs. Richards. This has so long been a matter of simple sentiment that some action or rulings should be made and then some women who cannot go at their own expense will feel free to have their expenses paid from the contingent fund, and in this way some of our best women can attend who now feel too proud to accept the money when they know some are paying their own expenses. There should be some ruling that will cover all of this; let us have something to take back with us. We want to go home and say we want to do things on a business like way, to raise money to send delegates to the meetings. Many times we will then be able to send some woman to these meetings, who may not be able to travel five miles in five years, and who will bring back and enthusiastic report. Make us all on the same footing; put it that these are legitimate expenses, put on the same basis as a man would do it.

Mrs. Stover. The advantage of this would be that there are officers who are deprived from going to the meetings who would then be on an equal footing with those who can go and pay their own expenses, and it would be a good investment to have the expenses paid, so that the women who are not able to pay their expenses can go without feeling that she was too poor to go.

Mrs. Stevenson. If any one wishes to go at her own expense, let her just hand in her receipted bill.

Mrs. Gildersleeve. I know from personal experience, having visited many societies, that they would appreciate the recommendation I have asked you to make.

Mrs. Reid. I move simply that the synodical contingent fund pay the expenses of at least two delegates to the synodical meeting and of one delegate to the Annual Meeting. Seconded and carried.

Mrs. Why is the Women's Board not incorporated. We would have to ex-

That would be the advantage of being incorporated?

Mrs. Bennett. We would hold our own property, which is now held by the Board of Home Missions; we would accept the legacies which now come to the Board of Home Missions and are held in trust for the Woman's Board; we would administer our own fund; the Treasurer of the Woman's Board is a receiving treasurer and not a paying treasurer.

Mrs. Stevenson. Does the Woman's Board receive the money and not disburse it?

Miss White. The Woman's Board acts upon the disbursement of all their funds and the School Session Committee of the Board acts upon them but the money is all paid out by the Treasurer of the Board of Home Missions. The Treasurer of the Woman's Board does not pay out the funds at all. She is not a disbursing treasurer for the reason that we are not an incorporated body, and we do not hold our own property nor receive our own legacies.

Mrs. Hageman. It is high time, I think, we were incorporated.

Mrs. Stevenson. Is there any reason to believe that the Woman's Board has not received any legacies on account of not being incorporated?

Mrs. Bennett. Yes, it has quite a good many times, for money intended for the Woman's Board has gone to the Assembly's Board. It was simply that it was not worded that it was in trust for the Woman's Board, and the Woman's Board not being incorporated the Board of Home Missions was the only place to which it could come. The funds must be left to the Board of Home Missions in trust for the Woman's Board, and it has happended that funds have come in without this latter phrasing.

Would there be any opposition?

Most of the Woman's Foreign Boards are incorporated.

I should think what is good for the men would be good for the women. I think we should be incorporated.

Could there be any legal procedure on the part of the Woman's Board? Could the Board sue parties.

Mrs. Bennett. Yes, through the Board of Home Missions, who are the guardians of the Woman's Board. We have no legal responsibility in such matters.

Miss Fraser. The form of bequest is printed on the fourth page of the cover of every issue of the Home Mission Monthly.

Where are the trust funds, are they in the hands of the Woman's Board?

They are held in trust for us by the Presbyterian Assembly's Board of Home Missions.

We are come of age and we ought to hold our own property.

Mrs. Reid. What is the method of procedure by which we could move toward incorporation?

Miss Leonard. In every jurisdiction you would have to follow the exact statue in the matter.

What would be the manner of procedure, a committee from the Woman's Board, or from the synodicals composing it, from the General Assembly, or a presbytery that would present the memorial, or would it all go from the Board of Home Missions.

Miss Leonard. Madame President, we will find out before we incorporate.

Since we can't take any action, I move that a committee be appointed to investigate this matter, and report at the Annual Meeting next year. Motion accepted and carried.

The chair was empowered to appoint three members upon this committee.

Does this procedure hold good in regard to presbyterial property; presbyterial incorporation is necessary to hold property presbyterially.

Article XV. How carry on work among foreigners in various synods? 1st. Shall the Board commission workers and carry on the work as in other fields, or shall it be under local care? 2nd. If the latter, shall the Woman's Board transmit funds at all?

Mrs. Bennett. From all over the country there has been very urgent desire from all societies that they should be allowed to undertake work within their bounds, and that they should send the money to the Woman's Board to swell the receipts for the work, not work which concerns the Woman's Board and which it has absolutely nothing to do with. Shall the Woman's Board take the

Mrs. Bennett. The Women's Board was organized as you know to do the work which the Board of Home Missions could not do, and General Assembly says it is a part of our work to do work among the great cities, the lumber camps and mining districts, that it is all legitimate work,in addition to the work among the exceptional populations.

Mrs. Beebe. I think our presbyterial society was the very first to do this work, but in the very beginning we did not transmit money but afterwards it was requested that we send the money to headquarters in New York and they would send it back. It would save our treasurer very much work if she did not have to send the money to New York, and it would also save the Treasurer of the Women's Board much work if she did not have to handle it. With regard to commissioning of the worker; it has never seemed to me that the Board in New York could look after work in Chicago as it has been looked after by our Presbyterial society. Our schools are visited every week and reports are made, and I am sure it would not be possible to have them looked after and cared for and fostered by the Board in New York as they are cared for by the Presbyterial Society.

Mrs. Hazbison. What is the relation between the work done by presbytery for foreigners and the Board? Is the money received through the presbyterial treasurer, and does it appear in the Home Mission report? that is, in the report of the Home Board?

Miss White. Sometimes the money is sent to headquarters, and sometimes it is not; it varies. All that is received is in the report of the Home Mission Board; it is in the second edition of the Annual Report this year.

It seems as though could all be cared for and carried on so much better by local committees, as the money is raised by local committees, but if the money is sent on to New York that it should be included in the report of the year's work, but I wonder whether that could not be done without the funds passing through the treasury.

Mrs. Stoutzer. Our Rock presbytery does a work among the foreigners; it is administered there by presbytery's committee, appointed by presbytery, and our women's missionary society work through our presbyterial society in our work among the foreigners. The money is raised in our local society and is reported to Presbytery but it is not reported to the Women's Board.

Mrs. Hosier. Can the Women's Board acknowledge this money when they have not received it.

Miss White. You have considered this work among the legitimate work, but what is legitimate, kindergartners, Bible readers, salaries of missionaries under the Women's Board. The reason why Chicago Presbyterial Society was asked to transmit their funds to us was that we look upon all local societies as auxiliary to the Women's Board, and the money raised by auxiliary societies would naturally come to the Women's Board and I think the societies to it that the Women's Board would have a claim upon the money raised. Now, if you are taking up new work not under the Women's Board and administering your own affairs, is it not making two departments in your society,presbyterially dividing your allegiance, and it throws open the doors to any appeal that may come to you.

What proportion of the women's money have the Presbyteries of the Church the right to claim from the women of our societies. Which organization are we to be loyal to? There is a general disposition on the part of the Church to think the women are too loyal to this organization and that is why we succeed. If the men want to do anything they feel they must come to the women and that they will get what they want in funds.

Miss White. A great deal of this will come up in the Budget Plan. The question here is whether if we open our doors to allow the appeal from synod, the committees of synod and presbytery, then an appeal will come to our own synodical societies to become self-supporting. The men know they can come to our societies and get this money if we once yield to them. It is a difficult matter to administer this foreign money from headquarters. The thing is, where you have wise officers and hold your organization loyal to the Women's Board, the work should be administered locally. A great many have written to say that such and such a Committee of Synod and Presbytery have claimed all our advance money and salaries have to be given up on these fields twenty or thirty years old and which have been held by the Women's Board, because a new element has come in our midst. We do think, however, that the most of that work should be done by our churches and not by our Board.

be administered more efficiently, and it is only in that way that it has been done. We are doing a work that is reaching out a good deal over the country, for we are sending trained workers to other presbyteries and synods, and our women's societies are paying their salaries.

Mrs. Reeder. Do you object to our sending our money to the presbyterial treasurer and them for her to send it to the Board, and then have it returned to her for that work among the foreigners? Have you any objections to our sending our money that way?

Mrs. Richards. I have had this to face and the question to answer, but my argument has been that we are organized under the Woman's Board of Home Missions for a certain definite work, to do a certain specific work and we ought to do it, but if we want as outsiders, as members of the missionary society, as member of the church to bring in the men, it becomes a neighborhood business or local business, and I don't think we have the right to bring all these things into the organization of the Woman's Board; it is not because we are not interested, it is because we are not organized for it. Do you want me to say we are going to withdraw from our synod because the men think they ought to have that money to run their churches. Why don't they let us women alone and go after the young men, the other men and the little boys, for we are organized definitely under the Woman's Board, and I don't see how we can make any of these things into our missionary societies.

Mrs. Beebe. We are feeling the pressure from our men to withdraw, because there is so much work to be done in our own synod, and they want us to withdraw from the Woman's Board. If we keep our societies xxxx loyal we will be doing well.

Mrs. Waid. I have been asked to have charge of this work, chairman of the committee on work among the foreigners, and it is a task, for the information you have placed in the office of the Woman's Board is unsatisfactory, and I wish you could understand how much they need your assistance in solving this question. None of you would be willing to administer anything of which you knew nothing, of which you know nothing about, of the conduct of these schools; you would not wish others to come in and tell you of things going on in these schools, outside things, and the Woman's Board knows very little about these things and their hands are tied in that way. The Superintendent of Schools, in the case of Porto Rico or the Mountain field, can write to the teachers and say you have been indiscreet about the time of closing your school, or such things as come up, and he can counsel them about these things, but in the case of these schools among the foreigners we know nothing about and do not know whether there is a committee to look after them specially. Were we sure that every school organized among the foreigners had such a committee and special management we would feel differently, but we are not sure how they are administered or how their workers are obtained. I do not see why these workers should not be chosen as the workers in other fields, and let our Superintendent of Schools pass upon their credentials as on those of other workers, and why can we not pass upon their expense accounts as well as on those among the other fields. We would not take away the personal touch and interest, but let them be supported through the proper channels, just as they are in every other school. I don't see how we can get officers to act on this work unless you enlarge their hands in some way, and I wish you would suggest some remedy. One synod has one method and another another method, and some synodical and presbyterial societies are asking to be relieved of the regular work of the Woman's Board that they may take up this work among the foreigners, so with the young people, and so throughout all the Church. It will be the death knell unless we face it frankly and know how to carry it on. We will have to face it or we may not be able to carry on our regular work, for we are facing that all over the country, and I feel to-day that we can't go away and leave this question.

It was moved and seconded that a conference on this same subject would be held Thursday morning, in the Olivet Church; it was also moved that a committee bring in a recommendation, in regard to this work among foreign-speaking people, on Thursday morning. Motion seconded and carried.

Tuesday, May 24, 1910.
Olivet Presbyterian Church,
Atlantic City, N. J.

SYNODICAL GROWTH.

Growth in Organization; Growth in Knowledge; Growth in Giving; Growth in Grace.

Alabama is the first synodical society in alphabetical order; no representative; the total receipt for the year are $458.

Arkansas has no representative; the total receipts last year were $445.

Atlantic no representative present just now; total receipts last year were $105.

BALTIMORE: to know, to grow has been the slogan of our synodical society. We have made a growth in attendance at the Annual Meeting, for we have come up to the mountain top with a large delegation; we have only sentxkm one other years but this year we brought fifty-five. We are always having held up to us 15% advance but we have made a gain of 55% in attendance upon Annual Meeting.

Growth in membership. In our synodical society three years ago we started a campaign in membership; we have gone after that other woman whom we wanted to interest; the first years gain was 300 in the synodical society. We have gone forward and our gifts have increased and our enthusiasm and spirituality has increased. The next year there was a 500 gain in membership; this year it will not be quite as large an increase, but each one of the presbyteries visited reports that in their local societies axgaix which reported a gain in membership said the results meant a gain in giving and all the good things that come with increased numbers. Our growth in gifts has been considerable. We have had a good growth, the total is over $14,000, but when you realize we have only three presbyteries in Baltimore Synod we feel we have done well. The total receipts for the year $14,647.

CALIFORNIA - total receipts $22,039, a gain of $5,000.

Catawba gave $165 last year.

COLORADO'S total last year was $6,923 , a splendid gain. WE have instituted a campaign of education along the line of giving, and our growth is probably shown in that respect more than any other way. We are trying to educate our women to proportionate and systematic giving, as we all realize the great necessity for giving regularly and systematically, and we are also emphasizing among our women the great need of giving as an act of worship; it seems to me we are trying to impress upon our constituency that our giving is just as much a matter of worship as our praying or preaching, consequently, why should we make our giving secondary, so in Colorado we are trying to educate our women that when they give they must put their hands down in the pockets/ We believe in giving money and not in raising money. Our synod made the 15% advance, and in one presbytery the equal quarterly payments was successfull carried out during the year. In every auxiliary in that presbytery came up to that standard, so we feel we are making an advance in growth in giving.

ILLINOIS last year raised $32,170. I had the pleasure this spring of attending nine out of the twelve presbyterials, and in nearly every instance there was report of advance along all lines - increase in membership, in interest among the young people and young women, increase in gifts and increase in every particular. We are in a position to go forward. One presbyterial society has come up to the standard of equal quarterly payments in even dollars; several years that has been the aim of that society, and for two years they have accomplished that/

INDIANA last year contributed $18,970, a splendid advance over the past year. As Illinois Synodical President did, I visited six of the eight presbyterial societies. There is a very great pleasure in this visitation, as we synodical officers know the officers personally and know the needs of the presbyterial society as we could no know it in any other way. There is a great interest being taken in our young people. We have to report 27 Westminister Guilds, ten being organized during the year; a splendid interest in our Sunday schools and our young people's societies and our bands and Cradle Roll Tens. We have in our midst Winona Lake, where we hold the School of Missions. This is proving a very great stimulus to our women in Indiana in the study of our mission books, and the growth this year promises to be better than ever before. We have for our new work the work among the foreigners in Gary, where we have placed a Bible reader commissioned by the Board. One thing Indiana is very much pleased with, and that is the growth in prayer. At one of the presbyterial I heard one delegate say "85% of our women prayer in public." I attended one young women's missionary meeting, just girls, twenty-five; it was in a small town, and about fifteen of them were present at the devotional hour, and each girl's voice was lifted in prayer. One girl told me that another girl had said to her, "It was the first time I ever heard my voice in prayer in public."

Iowa raised $3[illegible], a fine advance over last year.

KANSAS has made a splendid advance. I will speak of the work growth in the Westminister Guilds. I think that these organizations of the Westminister Guilds are the most promising organizations in our State. The young women seemed to be just waiting to hear of this work and so ready to organize when they are told of the needs, and this beautiful part of the work, and they seem to be able to see the necessity of having the aims and methods of this work better organized, and then they are loyal to the work. We feel that they will in time become self-supporting. The synod aids in the organization of the work, but the Chapters are in charge of their own number; their obligation is ten cents a member per year for contingent fund, and this is beside their regular work that they up, their shares. We emphasize the social feature of the work, but the spiritual and missionary interest come first. These organizations more than doub,ed in the last six months in Kansas.

KENTUCKY, with a total of $2,997.13. Let me say we are doing the best we can in Kentucky. Our societies are most of the Southern Church. We have four presbyterial societies and we are doing the very best we can.

MICHIGAN has a splendid total of $14,455. We can report a stead growth in spirituality and in every other way. We received no large gifts last year, but our increase has been from the many little gifts from the small societies in that great Home Missionary State, of which the largest city is Detroit, which stands third in population for the number of foreigners, New York and Chicago coming ahead of us. While we have that great population to contend with, we women of the Presbyterian Church have patiently and perseveringly tried to come to the front with our efforts in a small way. The gifts are not large but from the many little from people who are giving of their small means. I think we have 21 Chapters of the Westminister Guild, and they are doing an splendid work and we are very proud of our young women and are looking forward to the time when they are to take our places - our synodical and presbyterial places. We have among our foreign work a class of fifty girls who meet every Thursday evening in Detroit. A change has come in even the expression of their faces and manner of dress the last six months. They are given a little talk by one of our Presbyterian women and are taught to pray and read the Bible and learn the Bible verses and the Shorter Catechism, and we feel we are doing a good work among them in a small way and that there will be greater interest in the future.

Minnesota, with a grand total of $10,508. In some of our presbyteries the work has been hindered by the removal of officers; this has been true of Adams, which has been without a president all the year. The illness of our young people's synodical secretary was a cause of sorrow but her place has been filled. Our Quarterly Executive Meetings, held with our president, are very helpful, to maintain that closeness of contact so essential to the success of the work.. One presbytery in Minnesota has secured a Deaconess to work among the foreigner element in St. Paul, and this work has proved to be very successful. Just so soon as the work was organized that the men could take charge of it we gave it to their care, and the men have charge of all the work of the foreigners and allow the women to give their time to other work which is so pressing. In the City of St. Paul we had an interdenominational prayer meeting for two years and that has now grown into the social union which contains the missionary societies of all denominations, and one advantage of doing this is that we can secure speakers from the East and from the West to bring the very latest things from the mission fields, and we try to get the very best speakers that are in the field, if not from one Board from the other.

Mississippi gave $448.
Missouri made a magnificent advance over last, $13,000.
Montana made an advance last year, $963.
Nebraska reports $6,589.
New Jersey comes up with $32,257, an advance of over two thousand dollars. Systematic and proportionate giving was the theme presented by the Synodical President.

New Mexico last year contributed over $500, making a splendid advance over any previous year. We are glad to welcome New Mexico into our ranks.

New York, stronger and larger, is our next synodical society, the total receipts last year were $80,727.

It gives me great pleasure in reporting for New York Synodical that we have an advance of ten new societies during the year. This question of membership is always a puzzle. In some churches they report every member of the church as a member of the missionary society, so it is difficult to ascertain the number of members, therefore we have not considered that report reliable. I want to say a word in regard to the interested aroused in contributions of our Sunday schools; it gives me great pleasure to know that our Sabbath schools contributed to Home Missions and that they have not only increased in number but have increased in gifts, but we have in our Synodical Society over 800 churches; we have, however, not yet come up to 300 churches contributing through the Sabbath schools to the objects given by the different Boards, and I should like, if it were possible, to strike a note in the hearts of the women who are here to try to follow this matter in every Sabbath school. I am convinced that ~~xxxxxxxxx~~ if every woman knew the importance of this she would follow it up in her Sabbath school. Last year we increased in the number of schools contributing and in the amount of gifts. I would emphasize that our Sabbath schools should be enlisted in this work and that some one person should become responsible for it and become earnestly interested in it.

North Pacific Board, comprising the Synods of Oregon, Washington and Idaho, administer Home Missions under the organization of a Board. Last year they more than doubled their contributions to Home Missions, making a splendid total of $13,000. We are making marked progress in every department of the work. We are increasing rapidly as compared with other sections. We believe in the motto which was suggested, "We can if we will." And a year ago when our treasurer asked that for the Sitka building we double our gifts to Home Missions and we more than doubled them and remember we three synods are distinctly Home Missionary, for very few of our churches are independent churches, as they are aided by the Board of Home Missions. Our young people are able to report a gorth in their work.

North Dakota with a splendid total of $1,667.

South Dakota reports $2,598. Perhaps you think because you have your thousands and thousand in New York and Pennsylvania and so on that I feel small, but there is nothing small about South Dakota, nothing at all small about us. We have the best State; it is going to be the best in the Union some time, and while we can't give very large sums as the results of our work, yet I am glad that "He who sits over against the treasury" does not count results in dollars and cents, and I am proud of our splendid women. They have a good many of the women that we trained in the bigger States. A good [illegible]

and then away they go again; by the time we get women trained to do good work they have left us. We made a gain this year in organized societies, up in Aberdeen Presbytery two new societies were organized during the year and two [illegible] during the year. Our work has gone on very nicely and we feel that we have done a good work but I am not puffed up over the work of the white people. It makes me ashamed to speak of our Indian women. They have their own work and while their money does not go through our treasurer's hands yet it is reported and the Board will tell you that their gifts per member are larger than from any one white presbytery; they meet once a week for an all day missionary meeting, they sew and piece quilts and do patchwork and other things and then go out and sell them. We never have them meet with us in Synod but at our fall assembly. Our Indian women are an inspiration to us every time we think about their work. Miss Petrie they came up to the 25th anniversary with a special gift of $35.00..

Tennessee reports $4,145, a splendid advance. Tennessee's growth this year consists in new churches.

Texas made a magnificent advance, a total of $3.780.

Our growth this year has been in presbyterial organizations. Three years ago five and six women would attend the presbytery and hold a business session of perhaps one afternoon. This past year there would be delegates from most of the auxiliaries, with an all day session, and with two of the presbyteries the women had two days' business sessions. Our standard this past year was raised. We decided that our money would be sent to Home Missions and Foreign Missions, the only extra that we do is to support a Bohemian worker.

Ohio reports over $34,000.

Pennsylvania, which rolls the biggest total of any, reports $93,563. Judging from the treasurer's report we have made advance all along the line. I think that Pennsylvania is giving systematically. I do not know whether she is giving proportionately or not. Many good methods are being used to interest all the women. In one of the cities a systematic canvass has been made of all the women of the church and every women in that church, who has not already become associated with the young women's society or bands, has been visited by a member of the women's auxiliaries, the plans of giving have been explained and the purpose of Home Missions, and with each woman has been left twelve envelopes. The request has been made that she will place in each envelope as much money as she will be able to give to Home Missions and is requested to bring or send it each month, or to place it on the collection plate on Sabbath. Then literature is left with those women who, for some good reason, cannot attend these meetings. These envelopes are very distinctly marked what they are intended for. This plan has resulted not only in interesting more women but increasing the women's gift, for where some women gave one dollar, they gave then cents a month, or $1.20 a year, others gave twenty-five cents a month, and so we feel this is increase, and we feel it is systematic increase, for they count on every woman in the church to give and some were never connected with or identified with the Home Mission work. This, of course, needs a great deal of planning and consumes a great deal of time and strength. In one of the presbyteries the church has advanced along many lines of its work, doing work among the foreign people. I find in Pennsylvania all along the line they are advancing systematically and endeavoring to intersperse interest the women who are uninterested and indifferent. No advance plan, we are merely striving to use our gifts, whatever they may be and use our good common sense in applying them to our individual churches and individual needs.

Oklahoma made a splendid advance this year and has come up to the total of over $2,000.

Utah contributed $529 last year.

Yes, I believe that the Lord looks upon every dollar we have left just as well as upon what we give, and if the Lord looks upon what the Synods of Pennsylvania, New Jersey and New York have left, I wonder how He looks upon what they give. I can this, that those who give in Utah have very little left, as a rule. One society consists almost entirely of the teachers in the school, the wife of the pastor and two or three others who are trying to get little homes there, where they have so much to contend with among the Mormons. Our Synod of Utah has just been organized, not quite one year old. Originally the Synod of Utah was of Utah and Idaho. We were organized just last August. We have a live synodical president who has gone to work with a will, a strong woman all around, very spiritual and very strong intellectually. We have live presbyterial officers, and we do not expect any very great increase in gifts; we have only one self-supporting church in our synod. This spring two others have become self-supporting, in Salt Lake City.

difficult to find a leader in such a church, because they are all busy women. I want to say that I have seen the ideal study class in Utah, not in one of the smaller churches but in the church at Springville. In that study class there were six Mormon women, splendid women, and these Mormon women had become so interested that they said they would send some money to the Woman's Board of Home Missions, and they sent ten dollars.

West Virginia. In choosing a subject I chose growth in prayer, because we can't talk very much about our growth in work, but in visiting each presbyterial society, and a large number of the individual societies in our State, I found the evidence of prayer. I am glad to hear of the growth in other things but feel that prayer becomes a large part of our work. We are a praying people and West Virginia is Home Mission ground; it is not very long since you called us Mountain Whites, but we are proud of these mission stations in our State, and when I say missions I mean the Bible readers. Our people give and give with sacrifice. Pray for us; we don't ask so much for more money as the prayer behind the gift. Remember, ladies, if we teach our women to pray, as soon as they pray for missions and as soon as you pray for missions, you will give to missions. We ask for your prayers for these weaker churches and these people who want to give and want to do and simply have not had opportunity to do so.

Wisconsin's total receipts last year were $5,437. I can say Wisconsin is going on and on. One presbyterial meeting last year reported deeply spiritual meetings, and an intense interest. The mission study class is thoroughly organized, and the missionary standard has been raised because of these classes. A great part of our work is in mining and lumber camps, and many of our churches are under the Home Mission Board. We have no trouble with literature. We do it up in packages and send it up to these camps and ask the men and women to distribute it.

Tuesday afternoon,
May 24, 1910.

Miss Mabel Cass. We believe that the great need of our young people is definite information, and we think the best way to offer this definite information is through study classes. In our territory of Alaska, Washington, Oregon and Idaho we have fourteen organized presbyterial societies, each one with a mission study secretary, whose duty it is to correspond with or to see every organization in her territory, urging study classes, sending out literature. Since I have been at these meetings I have heard so much of executive meetings and conferences and I have wondered how it would seem to live within reach of such opportunity, because in our territory we can't have these things; we can hardly have conferences in our presbyterial work, for distances are so great.

So often comes the question, we can't have study classes because we have no leaders - our pastor is too busy and no else is fitted. Is this true? In our territory we report 124 classes, led by 97 leaders, of whom only seven are pastors. Of these other 90, how many have had any definite training? Very few, as most of us had to learn by doing. I wish I could tell you of some of the enthusiastic reports that come from some of these classes. Other churches report encouraging classes among the young people, not many of them trained leaders but earnest young people. Many C. E. Societies have taken up the work Sunday night, and we are finding this most successful. Some are planning that as a part of their yearly work, the study of the [illegible]

Thursday morning,
May 24, 1918.
Olivet Presbyterian Church,
Atlantic City, N. J.

Mrs. Bennett called the meeting to order at ten o'clock.

Prayer was offered by Mrs. Bittenderfer, Pennsylvania.

Mrs. Bennett. At our conference the other day a number of things were brought before us for discussion. A good many things were suggested that might be worked out during the coming year, as they could not be worked out here, so that the officers could be helped in planning for the coming year. If it is the desire of the societies and representative officers to discuss things for next year, please write them down and leave them on the table before you leave. I know you will not all be suited next year, because we have already been told such diametically opposite things. We have been told we must have more conferences, and others want more time for the popular meeting. Some want all business meeting and no popular meeting, and others want the popular meeting and no business. We begin to-day with the committee work. The Committee on Interpretation was appointed to report next year, so we have nothing more to say on that subject to-day; but there is a committee to bring in a resolution that we might discuss a resolution concerning the method of carrying on work among foreigners. Mrs. Preston, of Texas, is chairman of the committee. After the resolutions have been read they are open for discussion, and we shall have to limit the discussion for each person; each one shall speak only once to a question, and shall only speak once to a motion. We have a great many methods in carrying on work among the foreigners, synodically and presbyterially, but it is not a question of the work but a method that will be satisfactory to all of us.

Mrs. Honeyman. I move that we appoint an hour for adjournment. Motion made and carried that we adjourn at twelve o'clock.

Mrs. Preston. Realizing the very great importance of this report, before I read it, let us have just a moment of silent prayer. "Our Father, we come asking for thy guidance in this great matter before us to-day." Mrs. [illegible] reads: We, your committee on work among foreigners, would submit the following report:

"1st, For America's sake, for the foreigners' sake, we beg the women of the Presbyterian Church in the United States of America to awaken to the importance of Christian work among these foreigners.

"2nd. That, as the Women's Board of Home Missions is held responsible for the school work among the exceptional people of this country, we recommend that workers for the foreigners be commissioned by the Women's Board of Home Missions, but that the supervision and maintenance be under the care of presbyterial and synodical officers, in conjunction with the Women's Board.

"3rd. We recommend that all funds from societies under the care of the Women's Board for salaries of Kindergartners, Bible readers and Deaconesses among foreign speaking people be sent through regular channels to the Treasurer of the Women's Board, and that such money be in advance and in addition to the work already pledged.

"4th. Because of the stimulus that it has been to the young people, where they have assisted in this work, we recommend that the Board consider the advisability of allowing our young people to have a share in giving the Gospel to our foreigners."

It was moved and seconded that this report be accepted.

Mrs. Bennett. I suppose you understand that it can only go as a recommendation to the Board, that it can be adopted as an adoption and go to New York to be acted upon at a regular meeting of the Board. The action here, or the adoption will simply mean that they are adopted as recommendations, and that they will be considered in New York.

Mrs. Honeyman. The Board can make any special rules as they think best, or opposition to it for the work. It will leave the Board quite free to act.

Mrs. Bennett. It is only a matter of recommendation, as it is only a called representative meeting, it is not a meeting of the Board to-day, nor our Annual Meeting, but a committee meeting and it can make recommendations, though the Board is not called upon to accept these recommendations.

Mrs. Preston. That was the feeling of the committee. I think the committee had it quite clear in their minds that it was to be suggested as a recommendation.

Mrs. Bennett. I will read number one. "For America's sake, for the

accepted as special.

Mrs. Beebe. If all the money goes through your presbyterial treasurer and she pays it out, and if that is simply a presbyterial report, it might be the only question would be that the total would not agree with the total report from New York; it should be an entirely separate report from what is sent to New York, but should be tabulated in your presbyterial report, and have a separate column for work among the foreigners.

Mrs. Mitchell. We have that way in Detroit.

Mrs. Weid. Was the rest of building fund omitted from your recommendation, or is it a matter that has come up under maintenance. Salary and building fund are a little different from maintenance fund, and was it thought advisable to omit it, or is it to come up in some other way.

Mrs. Preston. It was not spoken of in committee work, because those who have had a little experience in this work knew what has been done by local women in interesting others and in arranging these specials; that would be a local matter once and nothing was said about buildings, but the salary was to pass through the treasurer of the Women's Board.

Mrs. Weid. Another objection to putting in building funds is that it should be held by the women rather than held by men, by Church Extension.

Mrs. Bennett. Bring that up as a separate motion.

Mrs. Weid. It was deemed advisable to include building funds.

Mrs. Bennett. Let us have a motion in regard to that.

Miss Petrie. Does this mean just women's societies or are the young people included in this resolution? I have two Junior Societies who contribute nothing toward Home Mission work but something towards the maintenance of the work among foreigners. There was nothing else but this special maintenance in Chicago to which they contributed. We have lost all of the funds from those Juniors because their funds go direct to these luncheons and equipment in kindergartens.

Mrs. Beebe. These special objects are assigned to our Junior and Christian Endeavorers and are always included in the letters sent out by our Young People's Secretary. If they do not contribute it is not because they are not given out, because we present these objects.

Mrs. Pingry. We recommend that all funds from societies under the care of the Women's Board for salaries of kindergartners, Bible readers and Deaconesses among foreign-speaking people be sent to the Treasurer of the Women's Board of Home Missions; that special money be in advance and in addition to the work already pledged.

Mrs. Bennett. Will Mrs. Preston please read that second recommendation as she has it?

Mrs. Preston. "That as the Women's Board of Home Missions is held responsible for the school work among the exceptional people of this country, we recommend, first, that workers for the foreigners be commissioned by the Women's Board of Home Missions, but that the supervision and maintenance be under the care of presbyterial and synodical officers, in conjunction with the Women's Board."

Mrs. One of our workers is necessarily a man, and Wisconsin has a man under its supervision and maintenance.

Mrs. Richards. I haven't gotten this matter of money straightened. We have heard this morning this money for foreigners is asked for from women who are not interested in the work of the Women's Board, but especially interested in the work among foreigners. I think the work of the Women's Board and the work among foreigners one and the same thing. If women are only interested in work among foreigners, do you consider them members of a women's missionary society.

Mrs. Weid. It was moved and seconded that this second resolution be adopted.

Mrs. Bennett. Amendments made be added to it. That in regard to workers which are not known by any one of these terms.

Mrs. Weid. There are two other points that ought to be put in this resolution that are not clear. The word "supervision" should have a full and clear statement, and several other points in the last part that should be considered; whether we have a full enough resolution to cover this, the term "supervision" as it is here is a loose term and will have to be defined in such a resolution or it will not mean anything.

Mrs. Bennett. I would say Mrs. Weid's point is well taken, for last year General Assembly felt called upon to appoint a young man who was given the supervision of young people's work, Wisconsin in conjunction with the Board, and we have spent the last twelve months trying to find out what was meant. Then you

the prerogative of the Women's Board to remove them.

Mrs. Bennett. Will Mrs. Weld try and find a word that is entirely satisfactory?

Mrs. Weld. I am trying to find out one.

Mrs. Scarrington. I want to ask what the object was in having these workers selected by the Board rather than by the local society. That if the one appointed by the Board was objectionable to the local society or presbyterial, how could the worker be changed?

Mrs. Honeyman. It was the thought of the committee that the local committee should have the supervision; that is, the direct supervision, and that if they knew a person that they could recommend to the Board it would be well for them to do so; that the committee recommend to the Board, and the Board commission.

Mrs. Bennett. The Board does not transmit funds to any one unless the Board has commissioned them.

Mrs. Scarrington. The local committee has usually recommended the worker, and then the Board commissions that worker, and funds pass through our treasury. It is simply with the thought of overcoming the obstacle of an inefficient worker being sent to the field, that I ask this question.

Mrs. Preston. The thought of the Committee was that the presbyterial or synodical officers select and recommend, then the Board commission.

Mrs. Bennett. The suggestion was made that we take up these words one by one and get the word that is satisfactory to the church at large. The question of building; it has been learned that the word "maintenance" is not broad enough, or large enough in its scope to define what might come up, so there is a question in regard to both words, "supervision" and "maintenance." For the word "supervision" let us have brought before us an amendment or anything that might be incorporated, or is it your desire to define the words"supervision of the presbyterial and synodical." There is supervision presbyterial and synodically. There is a question there of authority, where final authority would be lodged among the presbyterial and synodical.

Mrs. Honeyman. That committee was divided on that one point.

Miss White. It is spoken of synodical and presbyterial, and while Wisconsin's is synodical, the most of this work is carried on presbyterially.

Mrs. Noble. The idea of supervision was that it should be by the society that is raising the money through presbyterial or synodical.

Mrs. Bennett. Is it your desire that that word should be changed to read that it should be either synodical or presbyterial.

Mrs. Mitchell. I am sure that we had all that in my own State. We have both presbyterial and synodical, and the idea was to cover either presbyterial or synodical.

Mrs. Bennett. Indian's work is under the synodical, and Texas is directly under the Synodical Committee. Shall it simply be changed to or instead of and, or do you wish it definitely worded?

Mrs. Weld. If the word "supervision" is not changed, and there is any special place where final appeal or final judgment is brought up, any case of judgment, where would be the highest authority?

Mrs. Honeyman. This was left in as a matter of discretion; it is not final as a recommendation.

Mrs. Pingry. The question of a finalreservation in regard to this. The matter has not been discussed by the committee, but in case that there should be any final authority or decision to be made, in the minds of the committee the Women's Board is the highest authority and the position taken by them would be accepted by the women working under them.

Mrs. Bennett. Shall we take up that word presbyterial and synodical and change the wording from presbyterial and synodical to presbyterial or synodical; whether they should be definitely adjusted so that it would show that if the funds were raised synodically then the control was synodical, and if the funds were raised presbyterially, the control should be presbyterial. Let us discuss "supervision," and will some one volunteer to prepare that wording? The wording is "under the care of presbyterial and synodical," but it seems that the wording changed from and to or is not perfectly clear.

Mrs. Wilson. If these resolutions are to come up to the Board, how would it do to leave it for the Board's officers and let them word it and send it down, where it is not under the synodical that they take care of it, where under the presbyterial, they take care of it. You understand what would be the right wording.

Mrs. Bennett. The fact is that at the end of eight days' meeting we don't like to have anything left to us to remember. Let this body define very carefully, that the exact wording may go from this body; and we won't all agree as to what we did do. That question of supervision, of the care, the supervision in conjunction with the Woman's Board of Home Missions is the point before us. Do you want that more clearly defined.

Miss White. I would like you to notice that if is under the care of Presbytery this entirely eliminates the Home Mission Committee. Almost all of this foreign work is done in conjunction with the established work of the synodical and presbyterial Home Mission Committees. We must recognize that in all discussion to-day; it is the only thing that complicates our work; that must be eliminated; we have no control over them; that's where we get the complication when we give funds to the Home Mission fund or to a minister.

Mrs. Stevenson. Does the Home Mission Committees in Presbytery and Synod undertake to have supervision of workers commissioned by the Home Board?

Mrs. Bennett. The Home Mission Committees have claimed that they have control of all workers within the bounds of their presbytery; they have taken control in all things.

Mrs. Stevenson. Have they gone so far as to dismiss workers?

Mrs. Bennett. Yes, they have.

Mrs. Beebe. I suggest that it read, "under the supervision of the officers of the presbyterial or synodical society maintaining it," or "under the supervision of the presbyterial or synodical society sustaining it, in conjunction with the Woman's Board.

Mrs. Mitchell. Can we still work with our presbyterial and synodical Home Mission Committees.

Mrs. Bennett. The local committee could work under the direction of presbyterial or synodical societies sustaining the work. The question is to eliminate the word supervision and substitute direction.

Mrs. Beebe. Substitute the word direction for supervision and let the word maintenance be brought up as a separate motion or amendment.

Mrs. Bennett. Shall we have a motion that it shall read simply, that the direction of the work be by the presbyterial or synodical societies, not under the direction but that the direction be by the presbyterial or synodical society sustaining the work.

Motion made, seconded and carried, that the work shall be under the direction of the presbyterial or synodical societies sustaining it, in conjunction with the Woman's Board.

Mrs. Waid. Can we have a phrase appended thereto? "Alll final appeals be made to the Woman's Board of Home Missions." ~~Thatxisxdonexthatxmorexpowerxxx mayxrestxinxthexhandsxof~~ That is not done that more power may rest in the hands of the Woman's Board but that inall your work you could be sustained by the fact that in all matters of differences or difficulties they could not be settled by the local or central committee.

Mrs. Bennett. Does it not mean that if the work is a feailure, or the work is not done in the best possible way, that the Board is at liberty to enter in to that field and suggest and advise that the work may be done more effectively.

Mrs. Mitchell. We hardly knew how to make this broad enough to reach into all the synodical that were doing their work differently, but we thought it would be broad enough to reach out and help the officers to solve the problem in their own State.

Mrs. Bennett. The amendment is to add to that, "that the work shall be under the direction of the presbyterial or synodical societies sustaining it, in conjunction with the Woman's Board, all final appeals be made to the Woman's Board of Home Missions." "The wording, "all final appeals be made to the Woman's Board of Home Missions" making the Woman's Board the final authority in this question.

Mrs. Swearington. Does that mean if a difficulty should come up between the presbyterial society or presbytery, or should it be the presbyterial society and the synodical society, or what is the meaning of that last?

Mrs. Bennett. Whether local or presbyterial and presbytery, or whether it be presbyterial or synodical or whatever it were, the term is broad enough to cover it.

Mrs. Swearingen. Is there any division of the work agreed upon between the Women's Board and the Board of Home Missions as to how much work we shall do and how much beside we shall have? Can the Women's Board only take the Bohemians work or Bible readers, and the rest we have nothing to do with but it goes to the Board. It is not sufficiently defined, and it will be well for us to discuss that that we may know what authority we have.

Miss White. That the final authority rest with the Women's Board of Home Missions.

Mrs. Pingry. Did she mean in case anything came up between presbyterial or synodical officers or anything regarding the workers? I thought she referred to the society and the worker. That was meant?

Mrs. Reid. Why not all that. What other body stands as a referee? Our women would be in a position, if there were differences of any kind, to refer them to the Women's Board.

Mrs. Mitchell. I know it is very necessary in Michigan to have some one to fall back upon. I think it is absolutely necessary that we have just that phrase in there. We want help from somebody else to decide upon matters.

Mrs. Swearingen. If there was a definite arrangement between the Women's Board and the Board of Home Missions as to what the women should do and what the Presbytery should do that would not leave any question at all. I do not like the idea of letting them think there is a little friction between the women and the Home Mission Committee, and if we could smooth them down and have the women do definite things. The Board cannot limit Presbytery's Home Mission Committee; they can appeal to the women and ask them to do anything, but the Board of Home Missions cannot settle that, and the Presbytery's Home Mission Committee goes into women's societies and do ask them to do what they wish. They go into our women's societies and ask the women to do anything, which the women can do individually but not as a society. We can't make an adjustment that will control that situation, but it would simplify things tremendously if we could do so. Miss White.

Mrs. Swearingen. I should like to know what workers the Boards shall commission. Something that does really make it definite as to what the Women's Board shall commission.

Mrs. Bennett. We have ordained pastors and helpers under our Board, these ordained missionaries and evangelist in the churches that have grown out of our work. Shall we vote upon ~~this~~ the amendment "All final appeals be made to the Women's Board of Home Missions," or do you wish it changed, or to add these words that I have just read to the sentence "that the work shall be under the direction of the presbyterial or synodical society, in conjunction with the Women's Board, "all final appeals be made to the Women's Board of Home Missions." It was moved, seconded and carried that this amendment be added to the above sentence.

Mrs. Bennett. Shall we take up the question of the other word, "maintenance" and put it in a separate sentence, phrase or clause. Is not that word maintenance in connection with division of the Women's Board?

I think the question there was raising or gathering or money and of the building that was owned by the Church Extension Board. Mrs. Mitchell. We have the rent free.

But could they turn you out?

Mrs. Mitchell. The money for that was over and above what came from the women's missionary societies.

Miss White. We never know what we are to have for the school work among the ~~assumptionists~~ foreigners. For our original work we have already budgetted so much for the expenses of the school, in addition to the teachers' salaries, and that is divided into twelve parts. The Treasurer of the Assembly's Board sends to the schools one-twelfth part of that annual budget, the amount for the maintenance of the school during that month, and at the end of the month receipted bills and accounts are all sent to the Board. Sometimes the account rendered is beyond the amount they are budgetted for that month. They may have to pay a great deal for putting in the coal; some months they run ahead of it, some months behind it. The clerk having that in charge watches them very closely, and sends to the head of the school saying that they must reduce expenses and come down to the limit of the month. With the foreign work we have not done that in any case; we have only carried on the work as the societies have given us money for it. If you raise the salary we commission the

maintenance is entirely different. If you send in anything beyond the salary, we send that back in a lump sum to you as a special. We have nothing to do with your local work. The amount in excess of salary is sent back to the presbyterial treasurer; it is on an entirely different basis from the school work of the Women's Board. In fact, maintenance is usually considered the rent of the building, for there are very few cases where the boarding building or rooms are not rented, light and fuel. Much is done in connection with the work of presbytery and synod, where the rent is paid by synod and fuel and lights furnished by Home Mission Committee, and in many cases the only actual maintenance is the supplies; we have nothing whatever to do with the maintenance, as different things are needed in different places. Much of the rent and fuel and lights are paid by the Home Mission Committee of Presbytery or Synod.

Mrs. Bennett. It is more a question of beginning new work now than in trying to bring work that has been established on a new basis; work that has been established for years has a right to go on as it was begun. This is for new work.

Mrs. Veid. I should like that in some way this money for the maintenance of the foreign work could be budgeted the same as our other funds, that in the foreign work we may know just what it costs. The salaries of the teachers go into a fund, and there should be some recognition of the funds for the maintenance of this special work among the foreigners. As to the question of buildings in this work: I do feel that if our work is to be under the Women's Board and women are to be appealed to for this fund, that we must in some way meet this building fund. You rely on Christian courtesy to give you your workers, but if we raise the money for these buildings and all the other things, why don't we hold it in the name of women and have our rights there, not be in a building by sufference, but have our rights and title held in it.

Mrs. Bennett. How vital this question is with us. Mrs. Veid is a member of the Board in New York and chairman of the Committee on Foreigners, and that is why she is so vitally interested in this question, and no one knows the difficulties as she does.

Mrs. Mitchell. We never dreamed that the Women's Board would care to have these little incidentals.

Miss White. The Board does not want these details.

Mrs. Veid. My thought was that we should recognize in some way the total of the year's work, the money spent, and that we should have it under some such title as self-support, and that the sum total expended should be placed in there, even if the money never comes to New York.

Mrs. Preston. Then, would the treasurer at New York recognized the receipts that the presbyterial treasurer holds for this work? How would the credit be given.

Miss White. If whatever money you send beyond the salary were returned to you in a lump sum, we could do it if you rendered a monthly statement, and you could take care of all that locally and render your itemized statement.

Mrs. Bennett. Suppose they sent their salary, and you sent back each month all the amount in hand, over and above salaries, what then?

Miss White. We send it on requisition. When your treasurer sends in her statement, she says returns us so much for work among the foreigners. We send the money back to her in a lump sum as she sends in her requisition, or she asks for a check for so much and makes a little separate statement.

Mrs. Bennett. That all money raised locally for work among the foreigners be transmitted by the presbyterial treasurer, who makes requisition upon the treasurer in New York for money in excess of salaries to be returned in a lump sum to her and she pays the bills. I think that is the idea.

Mrs. Veid. I think the money should be retained locally, over and above salaries, and simply credited in the presbyterial report.

Mrs. Bennett. The motion was that credit be given for the amounts spent locally, that the account be sent to New York and a column be placed in the report for it, for if the money did not go to New York the total receipts would have to go in a special column, such as self-support. The money question, giving credit for money not received has trouble us, such as box work and valuation, and if we open the door to this other, it would immediately bring up the question of box work again. Would the treasurer feel that she could put in a column that she never saw, the funds that were spent but which never passed through her hands?

Miss White. That could not be done.

Mrs. Veid. The box valuations are put on by those who send the boxes, but with the other the presbyterial treasurer passes upon the presbyterial remittance.

Miss Fraser. We refuse to credit money used in the actual preparation of boxes. We have refused to credit the expense of transportation for boxes. I know of a certainty of a society who spent $250 for box work that did not appear anywhere. I think we are opening the door to a good many things if we give credit for money that does not go through our hands, and in crediting money that we don't know where it is going.

Mrs. Mitchell. It does seem to me we want to be recognized somewhere. I think we ought to be given credit for all the money we spend. Our books are specially adapted for this, and our receipts are signed by the treasurer, and they are a guarantee for the money spent.

Mrs. Bennett. Motion has been made that no credit be given for money that has not been sent to New York. This motion was seconded.

Mrs. Pingry. It would open the question for every church that sends a box, or that send money to a missionary, and they would say, why can't we be credited with that amount? We gave that money.

Miss Fraser. In our reports in the Minutes of General Assembly there is a column for Home Missions receipts and we all know that when we try to compare that column of Home Mission receipts with the report of the Board, how dissimilar they are, because the church includes in that every possible thing that it gets, and I think we are putting ourselves in just that sort of a way of having totals that will not total with anything. I think it is an awful dangerous subject that we are bringing up here.

Miss White. I remember one society that sent in a statement with six items that they had given money for and there was but one Woman's Board item.

It may be that in opeing these doors we may be opening to everything.

Mrs. Stevenson. May I make a substitute motion? I would substitute for Mrs. Honeyman's motion that the money pass through the Treasurer's hands of the Women's Board and be credited in this separate column and be returned in a lump sum. Let it be reported in such a way as they think it can be done.

Mrs. Honeyman withdrew her motion.

Mrs. Stevenson. I move that moneys for work among the foreigners be sent through the Treasurer of the Women's Board and returned in lump sum, all above salary to be returned to the presbyterial treasurer, to be expended by her. This motion was seconded.

Mrs. Bennett. The motion was that all money above salaries be returned to the presbyterial treasurer, to be expended by her.

Mrs. Swearington. You say all money above salaries to be returned to the presbyterial treasurer, to be expended by her. You spend this money before you send it to New York, how are we to know what amount you send and where do you get it to spend, what are you going to do about that.

Miss White. The money comes from the local and presbyterial societies, just as any other money comes, and they make requisition month by month and know what they have in the treasury.

Mrs. Stentzer. Often we need money for some specials which are needed immediately. If we wait until our presbyterial treasurer writes to New York we have to wait a little time, and, in the meantime, our workers need these things, [illegible] in regard to that?

[illegible] to avoid that is to have two or three thousands dollars ahead in your own treasury.

Mrs. Bennett. We quite agree with Mrs. Beebe.

Mrs. Beebe. For our foreign work we have always more than a thousand dollars at a time in our treasury. The money is sent to New York and we keep it until we need to use it.

Mrs. Bennett. This problem reaches from all over, from Alaska to Porto Rico. The teachers meet those bills and render an account and in that way this difficulty is overcome.

We will now take up the third recommendation by this committee. We recommend that all funds from societies under the care of the Woman's Board for salaries of kindergarteners, Bible readers and Deaconesses among foreign-speaking people be sent through regular channels to the Treasurer of the Woman's Board of Home Missions, that such money be an advance and in addition to the work already pledged.

The word "maintenance" would that better be incorporated in a recommendation regarding funds, in this third recommendation. Of course, in this resolution the funds are for the workers, but in the second resolution it reads, that the work [illegible]

care of the Woman's Board. The question then is, does it mean that the Woman's Board are to undertake parochial schools for the foreign people, are they to do anything beyond kindergartens? A great deal of this school work is graded, are we to undertake such work among the foreigners?

Mrs. Stevenson. Are there no public schools among all these foreigners.

Mrs. Bennett. Yes, there are, but a good deal of the work is growing beyond the kindergarten stage, grown to quite advanced work, and is being pushed beyond the grade work with the desire of making it high grade work. This is something we are facing all over the country.

Mrs. Beebe. Ours is kindergarten work, though we may have some summer work like vacation schools.

Mrs. Bennett. The vacation school is on quite a different basis, according to the condition that exists in certain localities.

Miss White. That has opened up another question, and if we adopt the whole we adopt the preamble to resolution two.

Mrs. Swettington. That was what I had in mind regarding definite work. We do other work beside school work.

Mrs. Wald. We have a phrase, the evangelistic school work. We have one definite school work. We have one ruling that covers all these things. Foreigners are not classed among exceptional populations. I think if we use our own special term of evangelistic school work it will cover it; we are not doing evangelistic work but evangelistic school work.

Mrs. Bennett. Would that be overcome by leaving out the preamble.

Mrs. Preston read the preamble, "We recommend, etc.

Mrs. Kleve. I move that this preamble be struck out. Moved and seconded and carried that it be so.

Mrs. Bennett. All in favor of the adoption of this resolution will signify it by saying aye. It was moved, seconded and carried that resolution be carried. The resolution we are acting upon is, We recommend that all funds from societies under the care of the Woman's Board for salaries of kindergartners, Bible readers and Deaconesses among foreign-speaking people be sent through regular channels to the Treasurer of the Woman's Board, but that such money be in advance and in addition to the work already pledged.

Mrs. Beebe. I move that this be adopted.

Mrs. Bennett. Its adoption is moved and seconded. "We recommend that all funds from societies under the care of the Woman's Board of Home Missions for salaries of kindergartners, Bible readers and Deaconesses among foreign-speaking people be sent through regular channels to the Treasurer of the Woman's Board. The question opened was, shall money not for salaries be sent and returned in bulk? and the question of workers not kindergartners, Bible readers and Deaconesses.

Mrs. Wald. I would suggest that it read "salaries of commissioned workers."

Mrs. Pingry. What would Presbytery do with that?

Mrs. Mitchell. They would put men in the positions where women are. I realized that when we just put in commissioned workers we would have all kinds of workers and that is the reason why we specified these three kinds of workers, so that we could guard that.

Mrs. Bennett. This eliminates graded school work, what Miss White has suggested as parochial schools in a community.

Mrs. Mitchell. We notice that when our little children among the Italians become a certain age, we graduate our little children right from the kindergarten to the first grade of the public school, and our public school teachers watch these children and they tell us they are the best kind of workers that come into the public schools.

Mrs. Bennett. I would suggest the co-operation of this work with the public school work. Do you wish to make any change in the definition of the individuals suggested.

Mrs. Fitzgerald. In Wisconsin we have a man. This man was engaged because we were sure of the money to do this. It is necessary to have a man up in that part of the country. The men put the women on this committee and the women felt they were it was because they were so afraid of the money going some place else. We simply call it Home Missions in Wisconsin, simply evangelistic work.

Mrs. Bennett. When I was in Wisconsin last February there was the question of adjustment; there seemed to be a little difficulty between Presbytery and Synod as to whether there might be a possibility of the ladies withdrawing from that and taking up kindergarten work. We

they have the whole back of them. The women pay the workers but they are controlled by men, because we have the Synodical superintendent and they have not the money to pay him. I do not know how the new plans would work out with us.

Mrs. Bennett. Wisconsin really would not be interfered with by such action as we might take along any line, nor will it interfere with any action that we may pass for future work. I want to bring out that the women of Wisconsin use a special fund, that they do not go into the woman's missionary society and ask for it; they get the money from the interest on this fund.

Through whose hands does it pass?

Miss White. We have no supervision of it and get no reports of it, simply transmit the money as it comes in large sums.

Mrs. Bennett. Shall we say Kindergarteners, Bible readers and Deaconesses, shall we definite definitely in that line?

Commissioned worker is too large a term, really seems to be leading outside of the work for which the Woman's Board was organized.

Mrs. Bennett. What term would be used to take in industrial teachers? Is Deaconesses sufficiently clear to take in industrial workers or teachers. I know they work among the Settlement line of work and do a peculiar kind of work among these people. It would be very desirable if we could have a term that would just definite these people, Deaconesses might be misunderstood; they might think she was a bonneted and gowned individual and might not fill the other

Mrs. Bennett. The thought that has been brought out about money for salaries and current expenses was that all funds raised should be sent to New York and the balance above salaries to be returned in bulk to be administered by the local societies, the Woman's Board to continue to send salaries. It is the province of this body to suggest. Do you really wish to add that clause, that all funds be sent to New York, or all moneys raised for local foreign work be sent to New York, and that the balance above salary be returned to be administered locally. It was moved, seconded and carried that this clause should be added. This is only a recommendation. All of these recommendations are to be acted upon by the Board, but let those who are vitally concerned talk the thing over and write us regarding the recommendations.

Mrs. Diefenderfer. And that the money be sent through the regular channels, and that such money be in advance and in addition to the work already pledged.

Mrs. Bennett. Think this over and report back.

Article 4. Because of the stimulus it has been to the young people where they have assisted in this work, we would recommend that the Board consider the advisability of allowing our young people to have a share in giving the Gospel to our foreigners.

Mrs. Beebe. I move the adoption of this fourth article.

Miss Petrie. We would recommend that we allow our young people to assist in this work; they have been doing it and we have allowed it. The difficulty has been that the young people in a number of presbyteries and in a number of synods where the women have assumed a pledged have been helped by the young people's funds; they have not fulfilled their pledges and the young people have helped them, and that has been done in some instances without consultation and we have lost the gift of the young people.

The young people should be encouraged to co-operate in that work.

Mrs. Kleme. Their gifts should be above pledged work, but it does help our young people and encourages them to have a share in this work; they should be assigned a share in some work amongst the foreigners.

Mrs. Preston. I came to this Annual Meeting hoping I could get something that would help the young people in Texas. The Christian Endeavorers and the Senior Endeavorers are not doing anything for the work of the Woman's Board. They are not doing anything and I believe if the young people of Texas were allowed to have something to do, something special, that the pastor would urge them to do it and that we would have our young people in line and that we would be able to get the salary of our Bohemian worker in Texas from their contributions. I thought you would just give something that I might carry back to the Texas young people was the reason that was put in.

Mrs. Beebe. That should be the idea, that this should be authorized by the Board and certain work assigned to the young people, something in connection with our work and not that they should be working outside of the Woman's Board; they become interested in missions in that way.

There might be an authorization for the young people to do some special work.

Mrs. Mitchell.

Mrs. Trenton. If they know it is recognized as being the regular work of the young people, if they understand it is regular work, they feel better; it has done more to stimulate and increase their missionary zeal than anything we have tried. This Union was organized about three weeks ago, and is composed of the Presbyterian young people of Detroit, and they are simply enthusiastic in helping in this foreign work. We want our young people's work in Detroit recognized as regular young people's work, all the organizations that are doing this work should be recognized, as it is a stimulus to them to have this definite work.

Mrs. Bennett. Because of the stimulus, we would recommend that they be urged to do more work along this line.

Miss Petrie. They should do it as advance work; they have not been doing it as advance work, they have been taking it up in place of the regular pledged work.

Mrs. Preston. Wouldn't it be better that they do this than not do anything. Our young people are not doing anything and give them something to start.

Miss White. As it is recommended work of the Woman's Board, I do not see why a difference should be made in placing it in their hands.

Miss Petrie. You urge this work upon them and the Home Mission Committees claim this money for their own work.

Mrs. Waid. I move that in each synod there shall be assigned or apportioned to the young people some foreigner work, as well as this other work; they be given some foreign work in conjunction with their other pledgrs.

Mrs. Stevenson. Could not that be done without this resolution?

Mrs. Bennett. Yes, simply having it known that the co-operation of the young people in this work be urged upon the women of the church.

Mrs. Waid. That in apportioning the other work there should be some apportionment made of the foreign work as well, and let there be some understanding about it.

Mrs. Bennett. The idea is that instead of giving the young people of a certain synod a certain sum for a salary or for some work, let them divided their interest and funds between the regular pledged work of the Woman's Board and this work of the synodical or presbyterial society.

Miss Petrie. In all this matter I have to remember that I belong half to the Board of Home Missions and half to the Woman's Board, and that the Board of Home Missions has a certain amount of work among the foreigners. I have never been allowed to give any apportionment of this work to the young people's societies. The discussion has all been for the synodical society not for synod. I feel that the young people should have a definite share in the work among the foreigners, but just what can be done I hardly know in the matter of this sort of a stimulus, but that they should have a share in the work I agree.

Mrs. Bennett. There are complications at our end of the line as well as at yours, and we believe this conference will be very helpful in leeting us see the complications that come to the other end.

Mrs. Preston. If the Woman's Board had our young people under their care they would do something.

Mrs. Waid. If it is to be an advance get it from them.

Miss White. I should like to say that all funds that come to our treasury from young people's societies are not divided. So many people think all the funds from the Sunday schools and young people's societies are divided. Everything that comes designated goes to the place where it is designated for. The salary that your young people raise for a special object is paid to the individual assigned them. We, of course, do not handle your individual check, but that young people's teacher is paid from the designated funds. At the end of the year totals only are divided. The large majority has been sent in designated and there will be very little for General Fund. We only divided totals; we simply make totals even between the Woman's Board and the Assembly's Board.

Mrs. Preston. When I go home, may I ask that the young people be allowed the support of this Bohemian worker in Texas?

Miss Petrie. You may go home and ask your young people to do this, and ask them to give it in addition to what they have given before.

Mrs. Preston then explained that in the Cumberland Church the young people had nothing to do with the Board, and that they would have to be [illegible]

Mrs. Bennett. A motion was made to adopt this article. The adoption of this article has been moved and seconded; "Because of the stimulus it has been to the young people, where they have assisted in this work, we recommend that the Board consider the advisability of allowing our young people to have a share in giving the gospel to our foreigners." The adoption of this article has been moved and seconded.

Mrs. Beebe. I don't see how it can be adopted.

Mrs. Bennett. It is voted down.

Mrs. Bennett. Now we will return to Article 3. and have a report on the word the committee was trying to get to cover all.

Mrs. Finks. We recommend that all funds from societies under the care of the Woman's Board for salaries of teachers and other workers among the foreign speaking peole, who receive their commission from the Woman's Board alone, be sent through the regular channel, and that such money be in advance and in addition to the work already pledged. We tried to get some term that should cover all workers, something that would cover all without specifying each one by name, but it has been quite impossible to do this in a satisfactory manner.

Mrs. Bennett. How would this phrase do, that all money should be included in this. Let us take up this phrase, that all funds from societies under the care of the Woman's Board for salaries, ~~xxxxx~~ let us strike out the word salaries and say all funds from societies under the care of the Woman's Board for work among the foreigners.

May we take up the ~~paintxxfxthexxxxxd~~ the matter of substituting something definite for teachers and commissioned workers commissioned by the Woman's Board alone because the Board does do this. You will have to designate the workers referred to, the original workers, with the understanding that Deaconesses is a broad term and that she may be specially trained and does industrial work. Shall we insert the word industrial workers.

Mrs. Finks. I would suggest that we designate them as in the original article and add the word industrial teachers - kindergartners, Bible readers, Deaconesses and industrial teachers.

Miss White. Could we not recommend that all funds for current expenses and salaries of kindergartners, Bible readers, Deaconesses and industrial teachers among foreign-speaking people be sent direct to headquarters?

Mrs. Mitchell. I do not see any other way than for the local societies to retain the current expenses and disburse it themselves. This other way is going to mix us up.

Mrs. Waid. Other people haven't been mixed.

Mrs. Bennett. I think that this should not be retroactive. If such a recommendation is to be made it should be applied to new work, as nothing will be gained by ~~disburxi~~disturbing the old work, whatever recommendation is made applied to new work.

Mrs. Preston. Societies desire credit for their money, and by sending it to the Board and having it come back in bulk, the receive credit.

Mrs. Storer. In Pittsburgh we do our own work locally, and the money we give for it is over and above what we give to Home Missions. Our Presbytery appoints a committee of women on work among the foreigners, and our women's committee of our presbyterial society work in conjunction with them; they always meet together and consult about all the money we have put in to pay our teachers' salaries and help in the training school. It would be impossible to carry on that work with New York, as there are many questions you could not refer to the Woman's Board. We are doing a wonderful work. That money remains in our own hands entirely and we give no credit for it, and we can do that work very nicely.

Mrs. Beebe. We have never had any trouble in Chicago with the Board.

Miss White. Because you have had a large fund in the bank. We recommend that funds for current expenses and salaries of kindergartens, Bible readers, Deaconesses and industrial teachers among foreign-speaking people be sent through regular channels to the Treasurer of the Woman's Board, all amounts in excess of salary to be returned on receipt of statement to the presbyterial treasurer, to be locally disbursed. We have to do this, as it comes to us in long statements. We can't return it to you until it has all gotten to us, as it is credited to the local society. We can't return it to you until you send us a statement, as would get into an entanglement.

Mrs. Bennett. You have heard this motion as it stands - it stands for new work, the wise way to undertake new work, which is going to be an every increasing item in the work of the Woman's Board if we do our duty.

Mrs. Kiene. If that work is taken up synodical, would the money be sent to the synodical treasurer.

Miss White. There is no synodical treasurer, except for the contingent fund. The money would have to go back to the presbyterial treasurer, or you would have to send us authority to send it to some authorized person. We are allowed to do this if we have some special authorization. We could say, "amounts in excess of salaries to be returned on receipt of statement to the presbyterial treasurer or to such authorized agent as designated, to be locally disbursed.

Mrs. Bennett. It is only the changing of the wording of the original motion which was moved and adopted, simply amend the original motion. It is moved and seconded that this addition to the recommendation be adopted.

Mrs. Bennett. One point brought out is whether we continue our school work, or rather kindergarten work in what are designated as parochial schools in communities where there are good public schools. Do we wish to make any recommendation for the guidance of the Board for the carrying on or establishment of such schools in cities where there are good public schools accessible to those people. Any statement to make..

Mrs. Beebe. In Porto Rico, where we have our mission schools, are there not public schools. In many parts of our own country there are public schools which are not able to meet the needs of our people in their religious life.

Mrs. Bennett. It is true of a good deal of our work that there are g od public school, and where there are and mission work is being done we have withdrawn them. We have withdrawn some of our day schools in Utah because the public school has become adequate, and we have Bible readers and missionaries there.

Mrs. Mitchell. I would not suggest even day schools.

Mrs. Bennett. In some presbyteries th ey carry on work up to the sixth and eighth grades.

Mrs. Kiene. They should be locally responsible fer such work.

Mrs. Bennett. Do you wish to recommend anything along this line to the Woman's Board. We have such workers as kindergartners, Bible readers, and Dooommoooos, that is exclusive but not exclusive.

Mrs. Diefendefer. We have as much as we can manage this year. Leave something for next year.

Mrs. Beebe. I think it would be a great help to synodical societies to have the questions sent out from headquarters and discussed in societies.

Mrs. Bennett. Every synodical president could take up such question in a conference and discuss them. I take it that you do not wish any endorsement of this question of day schools.

The question is on buildings.

Mrs. Swearingten. Has this interfered in any way with the other work.

Mrs. Bennett. Some societies have given up their work in old established fields to take up this work; some synodical societies have not given up its pledged work, while other have given up its old, pledged work. With the addition of this work we are meeting many phases of this question.

Mrs. Swearington. I think now is the time to train them to hold on to the work we have already begun; it seems now is the time to do it before we grow any larger.

Mrs. Bennett. We have to ~~have~~ keep in mind constantly that money for the current work of the Board increases slowly; does not grow rapidly; therfore the addition of new work must mean the giving over of old work. We do not get money ~~increasingly for~~ for increasing the old work.

Mrs. Preston. I move the adoption of the report as a whole. Seconded and carried.

Mrs. Preston said she wished to bear testimony to the spirit whih had been in all the meetings, and that she was "just rejoicing over it."

The Vesper Service held at five o'clock, Sunday afternoon, in the Olivet Church was one of the most impressive of the week. Mrs. Robert Ramken, of St. Louis, presided, and chose for the theme of the meeting Psalm 31:19. Prayer was offered by Mrs. Wallace Radcliffe, of Washington, D. C. Singing by a local choir added much to the interest of the occasion.

In her few opening words, the President, Mrs. F. S. Bennett, said that those who "tarried by the stuff" were to give place this afternoon to the honored ones who go "down into the firing line," and we were to have the opportunity to look upon the faces of our mission workers and have a greeting from some of them.

Miss Fraser first called to the platform our representatives on the Mormon field, Mr. and Mrs. Burtholder, with their little daughter; Mrs. and Miss Wilson; they uttered one great secret of the success of the Mormon Church, all are given a share in the work, all are kept busy from the oldest to the youngest.

From their work among the Freedmen came Mrs. McCrory, Mrs. F. D. Mayer and Mrs. J. H. Allison. Mrs. Mayer had started with the determination to raise $5,000 for an industrial school building at Knoxville, Tenn., and was bound to succeed. Singing by the Biddle Quintette was a pleasing feature of the services.

Mrs. Schuknecht and Miss A Marsden spoke for Alaska. The former was profoundly grateful that hopes which for many years had been mere "castles in the air" were now about to be realized and were to take tangible form in the substantial new buildings for the Sheldon Jackson School.

From Porto Rico and Cuba came the Misses Hunter, Miss Beaty, Miss Wilson and Mr. Smith, pastor of the Aguadilla Church. Miss Wilson said that while independence had been given to Cuba, the people had not been trained for it and deplored the necessity of closing any of our schools there, of which already the number was already far too small.

Following, Miss Mayo representing the Mexican field. Mrs. Brooks, working among the foreigners in West Virginia, told of the rival activity of the Mormons when four Mormon elders were busy in her small village; in spite of such opposition the teaching and training in day and night schools had yielded good results.

As their names were called, Mr. Schaub, Mr. Herndon and Moses Monteith, the last a Nez Perce Indian, came to the platform. In sign language he gave a verse of Scripture, and showed how the Gospel message was carried to other Indian tribes. Mr. Schaub told the touching story of the baptism and admission to the church of Little Elk and sixteen other Indian boys. Mr. Herndon related his experiences of six years of seed sowing among the Papagos.

From the Mountain field, Miss Pierson showed how the "preacher women" had put into practice the motto that greeted them on their arrival, "Arise! and be doing. Miss Griffith described her first communion service with the people whom later she learned to love. In his varied experiences of twenty years as teacher, Prof. Childs, of Asheville, said, he "had never felt such a thrill of pride as then as he stood on that platform with his co-laborers in the mountain field. Rev. Mr. Day, now a successful pastor at Indianapolis, gave us a glimpse of his early life, which was without ambition till through the school of the Women's Board at Harlan, Ky., dominant activities were aroused which prepared him for a life of usefulness. Does not this description apply to every worker in our field, as well as to those specially mentioned, when he said, "Every teacher at Harlan is an evangelist!"

Mr. Sadwell, pastor of the Olivet Church, most fittingly summed up the testimony of all the speakers, when,in his closing remarks, he said, "the old Gospel has not yet lost its power."

Miss White. In all practical work, which is really the only way of expressing brotherly love or sisterly love; in this case we find that by practical results, as well as the theoretical, the best way to help people is to help them help themselves in every thing, as it arouses an ambition for all that is high and better in life, and then assists these people to their own ambition. We have a splendid sample of this in the little town of Embudo, New Mexico, away off in the mountains. There the people have been pleading for a larger and better school building, and we have a missionary teacher there who has had the opportunity and has actually been successful in arousing this ambition, Miss Dora Fish. The people asked for a larger building and more teachers and a larger work. The work of raising this money has been the special work of Albany Presbyterial Society this year, and they are going to call it in honor of one of their members who has worked long and faithfully with them, Miss Augusta Lockwood; but the people themselves have urged this upon the Board so insistently that they have been willing to provide 30,000 adobes; they have brought in 200 or more loads of stones, the men; and the women have promised to do all the plastering of the house, inside and outside, and a good deal of unskilled labor has also been promised by the men; they are all giving of their time and labor. They are to have two school rooms and five rooms in the teachers' home. We want to ask $500 to-day for this equipment, and trust that in these two sessions, morning and afternoon, you will you will the furnishing of this building possible by contributing $500.

Mr. Rendon, of New Mexico. Embudo is one of one best churches in New Mexico, and we have some of the best type of Christians in the little town where this building is being put up, and just simply to tell you what the sentiment there is among the boys, I will tell you a little story that I got from one of the mission teachers in one of the neighboring places, at Chimayo. Some of you will know Miss Prudence Clark, and I have the story very recently from her. Two strangers who were going by the little community of Embudo to some other field of their own, and they met two boys,

who were shepherd boys that were taking care of a small herd of goats, and these two men, after greeting them, said, "Are there any Protestants in this place?" They said, "yes." Then the strangers said, "they are very bad people, the Protestants." And the boys said, "No sir, they are the best people." And the strangers said, "I am surprised that you say so, and then, why do you say so?" And the boys said, "Because my father is a Protestant, and my mother is a Protestant, and my brother is a Protestant and my sister is a Protestant and I am a Protestant, and they are the best people." We, perhaps, would not have known this story but that the elder of this same society of the M. E. Church told it to Miss Clark and the children in her school. The only Protestant denomination in Embudo is our church, and we have a membership of about ninety.

Miss White (afternoon session) You remember that Mr. Rendon spoke of Embudo as one of his most progressive and encouraging fields in his pastorate. The people of Embudo are very anxious that they should have a good school building. ~~They now have school in a rented building,~~ and they were so anxious that they made over 30,000 adobes and hauled two hundred loads of stone; they were not small loads, they were horse loads. The women agreed to plaster the building inside and out and to do a great deal of the work. What we want to do is to get money enough to equip the building. I want to tell you that you have yet to raise $404.87.

Mrs. Bennett. For myself and fellow officers, I want to thank you for the trust you have reposed in us. We know, ~~as no one else knows,~~ that this is the very best organization, ~~anywhere,~~ and we know that the prospects and possibilities of the work lie in the perfecting of this organization and in the loyalty of the women composing it. We know that is organized almost perfect, hi anly speaking, because of the consecrated service, because of the constant prayers going up from the tens of thousands of women who are asking for the same gift, and it is that strength, the strength of this constant prayer that is carrying us forward to victory. Let us go away from this meeting, if we may, with this as our constant thought, to continue the strength that we have in the past, to ask great things of God and to give and to do. We hope in gaining these great things for this work which we so love and to which we have given is the realization that unless we ~~have~~ given ourselves with the same faithfulness that our missionaries give themselves, we are holding back in the work; if we give half-hearted service, if we are holding something back from it, we are asking then of our missionaries more than we ourselves are willing to give, and it is for us to give in the same way that we ask them to give, and so may we have another year of wonderful service and from this

from every one for a forward movement in this great land, to an enlarged movement, because we shall come to a reconsecrated services than we have ever had before.

Mrs. Bennett.

~~Some one said,~~ We need not only consecrated workers but workers who are trained. Dr. Allen says in that very splendid and helpful book of his, that to be good is not enough in the twentieth century. We must be efficient as well as good, for we are wasting energy unless we are efficient, and so we want efficient goodness and good efficiency, and it is in trained workers who will know how to utilize all their efforts that we shall find this.

Mrs. Bennett. Under whatever banner we are working, no matter what our work, we are all working for the one object, when all shall know the Master, from the leat to the greatest, and so we count it a very great pleasure that we have Miss Margaret Hodge, who has just taken the presidency of the Woman's Foreign Board at Philadelphia. Miss Hodge can only stay for a few moments, to give us a word of greeting and then to close with a few words of prayer.

Miss Hodge. When I was elected, only a few weeks ago, to the presidency of the Philadelphia Board, I received many letters of greeting, and one that I appreciated among the very highest from Mrs. Bennett, welcoming me as a sister president, and asking me to come to this meeting, but I said that I could not on account of the duties connected with our own Board, and when I found that I could come for a few moments I took the opportunity of doing so. I want to bring to you the very warmest greeting from the Woman's Foreign Board of Philadelphia and to tell you that I think one of my qualifications for presidency lay in the fact that I have been trained to believe that there is no near and no far but one great world for the uplift of the Cross, and all working together for Jesus Christ. I am proud that I am an officers in one of the societies. We are two divisions of one army onder one Great Leader, Jesus Christ.

Mrs. Bennett. The Woman's Board of Home Missions, its officers and all of those who are present as delegates and members of the onstituency accept very heartily this greeting from New Jersey Synodical, and it gives us pleasure to come to one of the smaller synodicals, but one of the strongest synods in the work that is being accomplished, and we thank New Jersey for the first registation book that we have had for the Annual Meeting and for the opportunity of carrying home to our Board rooms the names of those who have been at these meetings, and one may n t know what it means, for when we at headquarters wish to write to some one in a certain place, and we say if we only knew s me one in such and such a territory to whom

we could write and work up so and so, and some one shall say, "Where is that registration book?" and so if any one of youshould receive an unexpected call to an unexpected opportunity, she must lay it to the New Jersey Synodical. It gives us great pleasure to be here and we trust that the coming of the Woman's Board, with its delegates and all the members of its constituency, may be helpful to the Synodical Society, as well as helpful to those of us who have come from a distance to gather here to-day.

Dr. Boyd, when introduced, said, I will try to learn as propmtly as possible how to act under the new conditions.

Mrs. Bennett. The prayers of those who are kept at home are our strength, while we are here to work. Mrs. Bennett said the above afte Miss White read Mrs. Pomeroy's letter.

Miss Petrie said the young people's department was the most important of the Woman's Board.

Mrs. Bennett. We cannot go back. Do we know what it means? It means for the Freedmen's Board the splendid increase of $5,000; it means for th the grand yotal of all that came through the Woman's Board; that the $602,000, which was $60,000 aheadof last year must be kept up next year. We want the inspiration of that fact, not the fear of it. We never can go back, and for the splendid year we have had and for the promise of the year to come we will be lead by Mrs. Stevenson in a prayer of thanksgiving.

Mrs. Bennett

One of the vital means of carrying on this work successfully is through its literature, through that which is to be sent out to be read and to be studied and worked with.

In introducing Mrs. Finks, Mrs. Bennett said, I hardly think that a presiding officer often gets the credit of all the self-represeion which she must exercise, and in this case it is a great temptation to steal the thunder in introducing Mrs. Finks, but such a thought is going to be repressed and she herself shall tell of the splendid record of the Home Mission Monthly.

If the Home Mission Monthly tries it has succeeded already, it is done when the Home Mission Monthly says it will, and we haven't the slightest hesitancy in spending the money, in planning for it, for we know it will be there when the time comes for its need, for that is its record. How fast celebrating anniversaries are coming these days! It is hard to keep track of them.

Rev. F. L. Shook, Pryor, Oklahoma. I wish it were possible for us to make use of this excellent opportunity to present the claims of the Spanish Field, especially because I believe we represent the most important field of the work carried on by the Temple Board. I have not only visited the Indians but I have visited the other fields and I believe the Indian has a larger claim on us than any other.

In the other fields, a few generations back, we find a basis for what we encounter. The conditions with Negroes in this country, a few generations back there was a prejudice also and the Mexicans discouraged. The Negro had no country to fight, the Indian also was not civil, but they all go to the American Indian as are absolutely without conditions of ages which to build. Then we run back we find the Indian - only a generation or two ago.

This means that our work is a mighty work. We must create character and a foundation for character. We must develop the mind and try and give it a foundation. Therefore, too, that there things do not exist, there is no desire for them and we must create a desire for them.

I come from the country of the Five Civilized Tribes, the Cherokees, the most highly civilized of the Five Tribes, and I find that our young men and young women find themselves seriously handicapped because of the lack of foundation. They will need straight Christian instruction for several generations before they can take their places in life and find ways of their bearings. They have no reserve fund upon which to draw, and only too frequently do they go down under the burden of responsibility.

The Christian school and Christian ministry alone can give the foundation of mind and character that will make the Indian the equal of his white brother.

In Oklahoma the work has made a marked advance during the past year. In our own field, among the Cherokees, which was neglected so many years, the work has taken new life. A ministry has been placed in the field whose work is solely for the full-bloods. We have been provided with an interpreter so he can preach in Cherokee. Five preaching points have been established. Since the meeting of Presbytery, last spring, another one has been granted to assist in this interesting work, and we hope for great things.

All of this means that our work is going to be difficult. But work with the young people in the mission will be greatly strengthened. These men will

go into the home of the young people who have been taught principles of right living and encourage them in putting into practice those principles in their home and the community in which they live.

I should like to call upon old Bright, the school for the children of the Christian Church which has been doing foundation work for three-quarters of a century. For years it was a training school for girls, and all through that noble the names of character and influence are the names who had their training at Bright.

Those boys and girls who ought to look to Christ for guidance, and this year, as high year, surely every one made a public profession of their faith in Jesus Christ.

Address of Welcome by Mrs. W. H. Runyon.

Madame President, and friends: It is fortunate for New Jersey that this beautiful city by the sea has heard a host of Presbyterians within the bounds of our synod, and in the name of the Synodical Society I give you the heartiest welcome. We rejoice to greet you one and all. We open wide the doors of our hearts to receive you and bid you enter in. We hope, from the beginning to the end, your stay in Atlantic City will be delightful. We shall long remember your coming, and that none may be forgotten, Madame President, I have the pleasure of presenting to the Women's Board, from the Synodical Society of New Jersey, this book for registration, wherein each one may write her own name. It is our desire that this volume may serve to record the attendance at our Annual Meetings of the Board until its pages are filled to the uttermost by those who are loyally laboring together to save this land for Christ. Your coming will long be remembered, and again I bid you welcome, and again and yet again, welcome! welcome!

Edward Marsden, Sunday afternoon. I will bear personal testimony here that I may do justice to the cause of Christ in that country and the cause of Christ among our own people. There is no other life there that is full of joy than the Christian life. Before the Gospel came to us we did not know anything of the Lord Jesus Christ, but now that the Gospel is entering our hearts through the labors of missionaries, through your schools, we have found the Lord Jesus Christ, and we can say to you, in all sincerity, that we are not ashamed of the Gospel of Christ, for it is the only power of God that can save us from our sins. Our people are accustomed to say the Word of God in their own tongue, and I will say just one verse to you. He then repeated one verse in the language of the tribe to which he belongs, and closed saying "Pray for us, that the Word of God may have free course with us even as it is with you.

Mrs. Robert Ranken, of St. Louis, Mo., lead the devotional meeting. She said "Our missionaries have had the reserve and trust and God before that prepared the great things, the great blessings for them. It is a wonderful thought that those hand wrought blessings, God's own touch, of His own fingers, like the sculptor touches the marble, like the painter puts his personality into the picture, like we do with the dainty hand work on the little things for the new baby, and how we consult the personal tastes of those we love and put the work of our loving fingers into them, and that way our Heavenly Father gives us hand wrought, hand made blessings. Yes, when the time is come, He has great blessings that have been prepared before, the personal blessing that we need.

Mrs. Bennett. In the work of the Church some are called to tarry by the stuff and some are called down into the firing line, and many of us who are called upon to "tarry by the stuff" are glad to honor those that are down on the "firing line; they are our missionaries who are with us and who are to be introduced to us by Miss Julia Fraser, the Secretary.

Miss Fraser. This afternoon we are going to have the most delightful session of our Annual Meeting, for we are to have the opportunity of looking into the faces of those who are doing our work for us, in far away Alaska, and in in all parts of our country. Last year the Woman's Board of Home Missions supported 161 mission schools, including evangelistic stations, located all over this great country, from Point Barrow, the most northern extremity of the mainland, nine thousand miles to San Juan, Porto Rico. Last year over 800 young people in our schools professed their faith in Jesus Christ and have started on the road towards heaven. Those are the ones that have been reported, others have not reported. One hundred ten Presbyterian Churches have been organized as a direct result of this school work, which is most distinctively evangelistic. When you think of 110 churches, located among the Alaskans, among the Indians, in Utah, the hardest missionary field in the world, in the plazas of New Mexico, and then on through the Southland and the mountains,to Porto Rico and Cuba, it seems as if that is the very greatest seal of approval which our God could put upon this work. I have not included in this the wonderful work which we have helped to do among the Freedmen's schools and churches. These are in the Freedmen's report. Were I to report that to you it would seem like twice counting the same thing, and we have never done that. Last year we raised $80,000 for the work among the Freedmen, but please remember, I have not tried to give you any of the statistics. Now, this afternoon, we are to have the very great privilege of looking into the faces of our missionaries who are carrying on our work, but before I bring any of them to the platform, I want to call attention to our Prayer Calendar. The value of this Prayer Calendar in bringing to our attention, day by day, the names of our substitutes, is so great that when it is once used you could never do without it.

The first field that we are going to meet this afternoon is the field which I have called the very hardest missionary field in the world. All my life I have been mixed up with Home

Missions. I am the daughter of a Home Missionary; always have I known Home Missionaries; I have been with them in all sorts of meetings, at all sorts of places and times; but I have to acknowledge that this is the first time I have ever had the privilege of introducing any of them at am Annual Meeting of our Woman's Board, and in the visits I have made some of the richest experiences of my life have been when I have been the guest of our Home Missionaries and have shared with them their hospitality.

Mrs. Burk holder. If you were to go into Mormondom to-day you would find their meeting houses full to overflowing, their churches are called meeting houses. Everybody goes to church, all the men go to church in Mormondom, the women and children and babies go to their meeting houses. Their services are very attractive, beautiful singing. I do not know of any place where they have the singing as they do among the Mormons; the children sing like birds. Their services are very attractive. Every child, every man, every woman, everybody is given something to do in the church; that is the secret of their success, keeping everybody busy. The children sing, or speak, or recite. The children love their church because they do not see the depraved conditions which they do not know until they are older; they think that the sunrises at the eastern boundary of Utah, the sun sets in the western boundary of Utah, the north pole is at the northern boundary, and the tropics are at the southern boundary of Utah. I wish to-day that you might see some of our boys and girls, happy, lovely and cheerful, but they all want to go away from home, from Mormondom. Sometimes we feel the results are very slow in the work, the spiritual results. If we get our boys and girls in two years time or even a five years' time, to see the value of the pure social life, we have done something, and they must learn what the pure, social life is. The dance is the curse of Utah; if we can get our boys and girls away from the dances we are doing something.

Miss Lydia A. Hays. I am just glad to be a Mexican. Did you hear what Miss Blake said the other day, that it was the first time she had ever attended such a meeting in twenty years? Did you hear her say that she had not seen a railroad in two years; that's what many of our missionaries are doing, living way up there in the plazas of New Mexico, away from everything. A missionary came down from her plaza and she was asked if she was enjoying the beautiful scenery, and she said, "I have not time for looking at scenerey to-day, I have seen scenery all these days and I want to see people; that's what your representatives are doing to-day.

I wish you could see the 85 girls in the Allison school and the 35 boys in the Menaul school. Mr. Rendon came there and presented to those girls seventeen Bibles for having committed the Shorter Catechism and for having repeated it word for word. Before going, he said, who would like to stand up for prayers, and seventeen rose and asked for prayers, and if I could tell you the story of little Patricia, how she said she had come into the school with Jesus Christ in her heart, but she said, I never felt quite as I do to-day, for the Holy Spirit has come in a new way, so I want to come to Him in a new way and give my life for my people.

Mrs. Marion J. Brooks, Middleton, West Va. The location of the work which I represent is between Fairmount and Clarksburg, West Va. I live alone among a people of whom nine-tenths are foreigners. I am working alone for these people. In addition to working among the foreign-speaking people we have the Mormons. There are four Mormon elders working in the little village where I am located. I went there about a year ago. I have a kindergarten in the morning for the little children, mostly foreigners; in the evening night school for the Italian men, two evenings a music class for the boys who do not care to come to school but who like music. When these boys came to me at first they were drinking, swearing and gambling and very often went to a very immoral dance. I went to say

with the church. These foreigners come to our country with a form of religion; they know nothing of a personal Christ, and my work with them is to teach them that Jesus Christ is a personal Christ and Saviour. I have put the Bible in their hands, and since they have learned that and loved it, they are coming into the Light, and they want something better and are beginning to look up. My children in the kindergarten, the little tots, become so intoxicated at their homes and fall on the floor, and the fathers and mothers brag about the number of glasses of whiskey they can drink before they become intoxicated, and they come from such homes to our school. I always go to those who are injured in the mines and try to help them and at the same time point them to Jesus Christ, the Saviour of the world.

Mr. Moses Monteith, a Nez Perce Indian, from Kamiah, Idaho, a pupil of Miss Kate McBeth, spoke in the sign language the following - first in English - I am glad to-day to see you. I came long ways from Idaho; I want speak a little bit to you, I came long ways. He then gave John 3:16 in the sign language.

Rev. F. L. Schaub, Marble, Okla. For seventeen years I have worked among the Cherokees, and eleven of these years I have been in the School at Dwight. I want to say something of the results, and I want to say that, as I said on Friday, the work is a creative work, so there has been created in these boys and girls, who were brough to us, there has been created there the spirit of industry, which is a most important thing to have with the red man, to have the spirit of industry, and above all is the spiritual nature and in all our work we create a desire for spiritual things. I should like to show you a class that came before the meeting of Presbytery, two years ago, to be received into the church, from Little Jim, who came to us two years ago when he was six years of age, and they

not come back to the school on account of home duties. So this year Little Jim came back, and has been in the school studying the Catechism and Bible day by day, and this year when I gave the announcement that I would receive, would have a special hour when we would receive any who desired to unite with the church, and here among the rest was Little Jim, and to my shame, when I asked, what about it? He said, he was certain he knew. Then, from Little Jim, the little full-blood boy, to a white boy, also a youth nineteen, there stodd up seventeen, who were all baptized and professed their faith in Christ. I am sure why they made this profession, and I am sure that their sins were forgiven them. This is a creative work, and this is what this school and all the other schools are doing, and these boys are going to their homes, and these girls are going ~~xxxx~~ to their homes, and constantly are we impressing upon them the principles of the religion of Jesus Christand that they must spread this same knowledge wherever they go.

Miss Anna Hunter, Havana, Cuba. I wish I might present the girls and every boy who has been with us for two years in Havana, for I know you would be interested in every one on the roll, from the little boy of six years to the girl of seventeen; they are all bright and interesting, and I have thought how much human nature is alike the world over. These girls were all very much interested the last day we were there. The question was, when are you coming back, when will you be back? One little girl, nine years of age, who is the joy and pride of my sister's heart, was so much interested, that she said, "Oh, I know what I'll do, I am going home to light the candle before our Saint, and I know that will bring Miss Hunter back."

Mrs. S. P. Harbison. It is a matter of great interest to me to notice the increased number of auxiliaries and presbyterials that are adopting this latter hour in the meeting for the devotion; it seems eminently proper that after the business that we should turn aside for a little while to wait upon the Lord, let us ask for the Divine blessing and presence. She said she was glad it was called a Praise service, for that is what she wanted it to be; she then read the 103rd Psalm.

Miss Alice A. Bache, Presidium, Ber Session. I think it well to inform you perhaps that I was first commissioned by your Board in 1907, and that during all of these years this is my first meeting with the Indians of the Board, and almost my first appearance before an American congregation in anything like a formal way. It is five years since I had even a vacation.

I hope you are all somewhat acquainted with the history and present condition of the people among whom I am working, but I am sure that no information I could give you would appeal to you so to one who has lived with them closely for twenty years.

I once heard a Christian Missionary say that he had just taken a long journey, for finding himself in Santa Fe he had found himself in the midst of the fifteenth century. It is true that the religious moral and social conditions of the fifteenth century have crystalized themselves around the streets of New Mexico and the entire American continent to the south of us. It is a matter of curiosity to the casual tourist to look upon this distant age, and it is very illuminating to one who can make a close study of these conditions, which only touches the visitor in a formal manner; he is never asked to become a part of these conditions, but just think for a moment how different the case must be with these people themselves, and I would like to have you realize for a moment what it must seem to them, to those who have lived for generations entirely isolated, and who have been trained in customs and habits that have not changed an iota and who never dreamed that there was any other manner of living, to be brought suddenly to the portals of the twentieth century and to be told that they must change their life, and that in a day they must teach their hands new cunning, in order to seek their livelihood under entirely new conditions. In a word, to change from what their fathers held around before their eyes and in a twinkle to be told they must become a part of it or crushed by it. That was where the Indians was standing when the iron wheels of the railroads brought this to his doors. It is true that he found some things of the new order very fascinating, some things that he approve he does not understand and they shock and repulse him, some things strike his ideals of patriotism and he [illegible] resents them, and many things stagger him and he stands aghast at the responsibility of helping him find himself to-day presents a three-fold opportunity - to make true American citizens, and intelligent and enthusiastic supporters of our constitution, and to give him a moral and practical education that will enable him to cope with the civilization of the twentieth

century. I shall not be able to tell you about the ways of preparing him for the first, for I think you know something of that. I shall only say that our work is needed and has been blessed. Our second problem is to the extent that we met the first, for when we have made good American citizens of them they are no longer a problem but have become supporters of the moral and social ambition that surround them; but the last opportunity, that of giving him the technical training that will him able to cope with present conditions should receive our deepest and most careful consideration.

Before the colored [illegible] into this country the people depended upon their own hands for every material need. They built their houses entirely of mud and unburn logs; they were not known to be despised; they were wise and comfortable, larger than those built by the same class of people in our own country. Their plows were of wood, and the spades that dug their ditches were also of wood; all the tools that were in the way were blacksmith, and so they did all of their work without tools, and they ground their corn going between two stones and baked it either in cakes made of clams or on flat rocks, so that we cannot expect that these people should know anything about the use of modern materials, or that their hands should be cunning enough to use these new materials.

Some time ago a brother of mine was urging me to give up the work and come and spend the rest of my life among my own people. One thing he said, as an argument for me to do so, was that the public school should be able to do the work we were doing. The public school can never do for our children what the mission school has done for them. Some time ago I saw a complaint that there were very few Mexicans in our public institutions of learning, but that there was a very large per centage in the penitentiary. The writer laid the blame quite unjustly upon our public instructors. The public school does not touch the soul life of the pupils. After a Mexican becomes a Christian he does right.

Of six young men who graduated from the High School of Salem, of these six in the graduating class only two who did not use tobacco or wines on occasion. I can truly say that Normal School has never graduated any who would use either of these vices under any circumstances, and this is said of boys who have come from homes where both parents have had the tobacco habit for years.

I will say that I believe the ladies of our [illegible] obeying the dying injunction of Mrs. Pierson, when she said, "Whatever work is neglected, Mex Mexico must not be neglected.

I wish to call to your attention to-day a new door that is opening before us. I spent April in Kansas, with the presbyterial societies that were meeting there, and many of the ladies asked my advice about they should do with the Mexicans that were working along the railroads. The railroads are importing Mexicans from Old Mexico, and they feel they have a responsibility toward these people. I told them that they should apply to their Home Mission Committee and they would find workers who would come into their States and that, of course, we must supply from these schools the workers; that is our new opportunity. The people of Kansas, Colorado and Wyoming must support this work on their own ground, but we must supply the workers, and I will say that we shall have with us on the platform two of the representatives of our work, two Spanish-speaking laborers from the field of New Mexico - one is Mr. Sandoz, and the other is Mr. Rodriguez.

The Foreigner in Our Midst.
Miss M. A. V. Mather.

"Enlarge the place of thy tents, and let them stretch forth the curtain of thine habitation; spare not, lengthen thy cords and strengthen thy stakes." These great words of the great prophet were never more fitting than they are to-day when the Christian church in America is facing a problem so vast that to solve it will require the greatest breadth of vision and the greatest courage of heart, for that problem is none other than the Foreigner in our Midst.

When we say foreigner, we do not mean so much the man who comes from Scotland or Ireland or Germany or Sweden, as we do the representatives of three great groups of races which to-day form the bulk of our foreign population - the Slavic, Latin and Semitic races.

When we say foreigners, we have to remember he does not possess our ideals; he knows nothing of the purities of the religion of our Penn, of the devotion of our Washington, or the temperance of our Lincoln, and with the forces which these lives represent. And just these forces which brought him to this great land of freedom and opportunity, are the forces which are making the call of America so penetrating and insistent, and it is penetrating to-day even to the obscure hamlets of Europe.

He is a great part of our million, for only in March, as our figures tell us, there arrived 100,286, and on April 10th, at the port of New York there were admitted 11,000 foreigners who were Italians alone, and that great crowd in the

week, following that entered at the port of New York - 30,000 foreigners by twenty-three ships. It seemed most fitting that New York should receive these foreigners, for New York specially needs them. Think of that great canal which is going to give us a water way from Buffalo to the sea, so that the grains may have a direct to the sea, and due to the work of the foreigners; think of the pure water supply New York is to have in the coming days, and these are the gifts of the Slavs and Italians. Surely the members of the missionary societies in the State of New York have great reason to be grateful to the friends from across the sea.

When we say foreigner, is it not true that a great and high duty becomes ours toward the foreigner? A duty to be fulfilled by every one that believes in missionary work or in advancing the kingdom of heaven. This duty is four-fold. First, the duty of simple kindness. We remember when the great Baptist was discouraged our Lord sent him the wonderful message, wrought through and through with the golden knowledge of kindness; that message is just as great for us to-day to the foreigners. Second, kindness with understanding. There are many keys to the understanding of the foreigners, but I think that just now there is no greater one than that wonderful book by Prof. Steiner, which was reviewed a short time ago in the Home Mission Monthly, the book called "The Immigrant Tide."

There is another key, and as I have been asked to say just a word about this key I will do so. It is the key of language. There were two of us who were very anxious to gain as friends some Polish girls who were working in the factory. They did teach us "good morning," two words, rather limited but a basis of friendship. We found that with only a back ground of eight words we were able to find that these girls instead of being stolid and sullen bits of humanity became living and alive, and really became our friends. I could tell you of the presentation of the flags which we gave to them, and I could also tell of the time at Christmas when we had about twelve words and thought we would form a club and give them a pledge expressive of good will but found that we had probably formed them into a new year's book, but still the feeling of brotherhood was just the same.

Another key is the society which I have the pleasure of presenting for your consideration to-day. We call it the "F. F. F.," or Friends For Foreigners. Now, in spite of the words which we have heard from our Presidents, we do not hesitate to present this new society for your consideration. It is a society without constitution, without object, without dues, with no great qualifications, with-

out badges or mottoes, with nothing to cumber walls or desks.

There are six points, three letters in six points, and shall we remember regarding the members? First, that we shall remember the foreigners in our prayers. It is very strange, but do you ever think that the foreigner is seldom prayed for in our churches, or missionary societies or prayer meetings? Second, that we shall vanish the immigrant tide. Third, that we shall select some group of foreigners for our own special friendship and care, and third that we shall learn of the language of the group selected at least four expressions, such as, "good morning;" "we are your friends;" "we hope you will learn our language and our laws, and we give you our American flag to love and protect. You will say there is no time for learning these in these busy days; but this society, the "F. F. F.", has secured the only disengaged moment in the lives of to-day. There is one moment not yet taken, and that is the "telephonic" moment, that moment of time when the operator says, in a very calm and conclusive way, "busy." It is not always a moment of calm for even the best regulated missionary temper; but the "F. F. F." comes in to translate that moment into calm and good will and friendship for the foreigner. You have had your expressions plainly written on cards, and then you study these languages and expressions, and I am sure that nothing will be diverted from other things in our busy life and that we shall come in closer touch with the foreigner if we can possess, at least, four expressions in his tongue, or even five. Begin with one week in your lives, running from Monday to Sunday, and do this, and then come into the field of vision; that is the only examination that takes place in this society.

Then, on some national holiday, present to your foreigner - he will not be the foreigner, he will be our foreigner, and my foreigner - present to him the American flag, which you have taught him to love. Our third duty, besides kindness and kindness with understanding, is kindness with education. There is no better way, I believe, for the education of the foreigner than that of the citizens' schools for foreigners which are so successfully carried on in Pennsylvania.

The fourth kindness being Christianity. A great future is before our Presbyterian Church, if she is willing to "stretch the curtain of our habitation," and we are willing to invite the foreigner to worship with us, and we are willing to "lengthen the cords" of our faith and to "strengthen the stakes" of our

Rev. A. H. Burkholder, Springville, Utah. As I was on the Pier and looking backward and forward and saw the waves and surf I thought it was a comparison of the work in Utah. To one who is out in the surf it means something to keep your place, for fear you will be cast upon the shore or taken in the undertow. In Utah you are striving in a life issue and it means constant activity of every moment of your mind, for fear your life and work shall be cast upon the shore helpless and useless. They come to us as windows that they may get a wider vision of outlook into life; they come to us in conference, to ask us what to do that they can adjust themselves satisfactorily with every situation, for they are dissatisfied with every situation and helpless bound with tithes of friendship and kinship, and ask us to suggest what as to what might be done for relief.

Mrs. Flora A. MEYER, Knoxville, Tenn. It is only an evidence of the Spirit of God that I am allowed, a negor, to say something here this afternoon; it is only an dvidence that God's ways are not our ways and that He is indeed working out the salvation of Africa.

Mrs. A. S. Crane. I have such delightful things to bring you in regard to Over Sea and Land; it is simply the infant in arms, and now the joint Boards of Home and Foreign Missions having brought it from Philadelphia to New York, I present the conditions of the magazine. Many of you are mothers here to-day and have perhaps known the little magazine for years; perhaps you have known it in your girlhood days, and now perhaps you are reading it to your children, and if not to your own children to some other people's. The conditions are such now that makes us feel there is a shadow over the magazine, because there has been a falling off in the subscription list. There are 14,500 and this brings us in about $4,000, while it costs us about $5,000 to publish the magazine. We are publishing this magazine for the children of the Presbyterian Church, the only missionary magazine for our children and it is now being printed at a deficit; this is not business and should not occur another year and it ought not to and perhaps it will not. The magazine is now a small paper, some say too small, but if you would help us raise the circulation we would be able to give it to you in a different way, in such a way as would meet the demands of the children, but we cannot until we raise our subscription list to 4,000 or even 5,000 during the next year. We have had numerous complications but are doing the best we can to provide the best.best

There is the children's ward, in which you are all interested and in which a great deal of interest has been expressed, and then we have the ward for women, my favorite ward, and where the women are all so neat and patient. After the doctor has gone around and listened to the tales of woe from the people, and they can tell about the biggest tale of woe, he goes over to the clinic, where he spends a great deal of his time. The Monday before I left Dr. Hildreth saw 98 people, and it takes a great deal of genuine patience to see these people; he is a very patient man. When he begins to question them and ~~xxxxxwants~~ to know how old they are, they think that is a very ridiculous question, for how could they know? Very few of the poor people know their age. Then he begins other questions, and sometimes they get tired and give a name which is not their own, because they cannot make him understand. One man told his name four times, because the doctor did not understand it, and then finally he gave a different name. When he came back Dr. Hildreth remembered his face and went to his books to look up his case but could not find his name, then the man said, I gave you a different name, you could not understand, so I just made up a name. Fortunately he gave the old name, so the doctor was able to find the records. Another time a mother gave the name of the father instead of the child. They like to work on the doctor's sympathies and tell him they are orphans, sixty years ol and have no father, no mother, no one to care for them; they need the care of the hospital. The poverty and need of the people are one of the hardest things we have to meet day by day; they have not the food which they need, no place to live, so we bring them to these wards and do for them what we want to do.

The part of the work that I am interested in more than anything else is the training of the native nurses. We have a large class which we are trying to make capable of caring for the sick people. When I went to the hospital the class was small, the young women were not adapted to the work, were very untidy and not up to the standard. One day one was sent for some milk and I saw her drinking a little bit out of the glass. I spoke to her about it, and she said it was much too full, so I thought I would drink a little bit now. Now we have a nice, little diet kitchen, which was given to us through the kindness of friends, and there the nurses are all trained in special diets and the proper way to prepare food for sick people. They are all very happy when they are able to do this and when it is their turn to go to the diet kitchen. They have many qualifications which are not the best qualifications for nurses, one is a great deal of sympathy. They are very kind

to us. I went to tell you,for the hospital service the Gospel to some of the people in the country the otherwise would not have it. A great many of the patients come out a great distance, have to walk a day or a day and a half, or are let there by a child. The Gospel story is told to them and they are given the New Testament and those who can read read to themselves and to the other patients, and they get the Gospel story well in their minds. They also ask for portions of the Gospel in Spanish; they ask us for those little books and carry them back home. They say, I can't go to my church, because it takes a whole day to get there; I can't go to my services, but my daughter will read and teach me more about this salvation which I have heard here, so these people go out and carry these Testaments with them, and this story in such a way are we to them and they tell their neighbors, even little boys and children go back to carry the Gospel. The hospital has a big work which cannot be done in any other way, the ministers and native helpers are doing a fine work, but I believe we have a work in that way that we are doing which no one else is doing in Porto Rico. I have just one thing to ask you and that is your prayers, that we may have better how to deal with the people. They are a Latin people and we do not always sympathize with them, so that I ask that we may know these people, that we may learn them better and work effectually with them and accomplish the one thing we are while Porto Rico for, to give them the Gospel.

Mrs. M. F. Schuknecht, Sitka, Alaska. The Alaskan people when they write a letter usually subscribe "your truly friend, your truly mother, or truly daughter or truly sister," whatever the case may be. The most we hear about Sitka at present is about the new buildings. The buildings which we have been occupying for years have been "truly air castles" and the buildings which we were to have were "truly castles in the air," but now they tell me that "truly" the money is in sight for new buildings, which are to have truly floors, truly foundations, truly plaster on the walls, and truly habitable. We praise God from whom all blessings flow!

Now that our hopes are to be realized, I wish I might truly express to you the thanks of the whole mission for what has been accomplished; it cannot be done, I cannot speak, my heart is too full of thanksgiving that we are to have a place to house these children properly. These buildings are cold and you could not in one day write figures enough to number the microbes that are stored away in them. Your teachers have broken down one after another, because they could not stay. We hoped something could be done to materialize these "castles in the air." We are glad to be in Sitka, in spite of the old buildings; we are glad to work with these needy people, whom the white man has wronged, and who stands ready to send them lower all the time. What can a white man do but to help where he has hindered.

Miss Laura Piersen, Clear Creek, West. When I went into the mountains about a year ago. We are away in the mountains, away from the railroad, so that we are considered right in the mountaineer country and away from civilization. When I heard this afternoon about so many being in places where there are one or four thousand people, it seemed strange to me, for when we reached Clear Creek, where our station is, we saw three houses; that was all that were in sight from our station, and it seemed as if the place was just about dead. Then, too, we learned we had a Methodist Mission, or a chapel, where theymheld services, a mile above us, and another log chapel a couple of miles away. I thought why do we need the work in Clear Creek, for there are other places where it is more needed. It was not long before I saw that just such work as you have planned was greatly needed there, for they lived such lives that no one could say they knew anything about ~~them~~ Jesus Christ. When we entered the house, it had been close for some time, we found there was a good deal to do, and there was much to make our hearts ache. The very first morning we were there they were knocking at the door, for the people wanted to see the "preacher women". We are known as that among the people. I want to tell you that the real work, the foundation work among these people is done by missionaries who go and live right there among the people, because they have no one else to help and guide them; they come to us about everything, and these children! it just breaks our hearts sometimes to see these children, to know that they are surrounded by sin; they must have some one to bring the Light to them.

Miss Grigfith. I will speak of the far away, remote day schools, as that is less known than our Asheville work. When I first when to remote section I saw the ~~rough~~ raw material, and then after being there for a while I saw the change, I saw the three states of,our work in these three stations. I can always picture the first Sabbath I spent in the Laurel Country and see the church building used for every service of the people. The first Sunday there was Communion Sunday; they used a stone p itcher and odd tumblers for communion. She then told about the man and his wife who joined the church that day and their little baby and about their dress; that the man afterwards had gathered togethermany children, none of whom knew the Lord's Prayer, in a Sunday school, and asked the teachers to help him. The place where the Sunday school was held was nothing more than a barn, and there they had a little Sunday school, and that man has given these people a chance; they only need a little help to show you what they themselves can do. She also told of one girl, 22 years of age, who after finishing her course,said, "I am ready to do Christian work and I want to go back to my own people and I want to do for them what you teachers have done for me. Those schools are the feeders for our schools in Asheville.

As I said, we can't have the trained leaders but we are trying to our women there by simply forming study classes. The best results are coming, and we are feeling these results in the way of more earnest work and larger gifts and more definite and consecrated prayer.

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DUTIES
Annie Graves Adams

When I was asked, almost two years ago, to become Synodical Guild Secretary and the duties were briefly outlined, it took almost ten minutes to make up my mind that I would at least like to try the work, and I have not regretted my decision for one moment since.

There are twenty-one Chapters and two ~~links~~ circles in Michigan. From each of these I expect a communication of some kind once in two months, and it often takes several letters from me to bring one reply. When a Chapter is organized, the presbyterial president or presidents, where there are two, must be informed every three months. I report to the Synodical Presidents. I also reply to all letters of inquiry from persons within my territory, and write frequently to two or three officers in Chicago and Miss Petrie in New York. In October, I report at the synodical meeting, over four hundred letters written during the year in spite of the fact that about half of the Chapters are in my own city and I generally communicate with them by telephone.

My duties are in the field as well as corresponding. Michigan is not so large as some of the other States but the distances are great. I am expected to visit each Chapter once during the twelve months and last year traveled 3,280 miles, not including long trolley trips in Detroit and vicinity. This year I have visited all but three and these were unavoidably omitted, but the number of miles is less, for the journeys were better planned.

I have found that a Guild Secretary must be a bureau of general information. I am asked to speak at the Sunday evening services and in prayer meeting, in C. E. and Sunday school; in women's societies, young ladies' societies and children's bands, and am expected to know all about these various departments of work. But every duty is more than balanced by its accompanying privilege, and the privilege of being Synodical Westminister Guild Secretary for Michigan is the greatest I have ever enjoyed.

to us. I want to tell you,how the hospital carries the Gospel to some of the people in the country who otherwise would not have it. A great many of the patients come out a great distance, have to walk a day or a day and a half, or are led there by a child. The Gospel story is told to them and they are given the New Testament and those who can read read to themselves and to the other patients, and they get the Gospel story well in their minds; they also ask for portions of the Gospel in Spanish; they ask us for these little books and carry them back home. They say, I can't go to any church, because it takes a whole day to get there; I can't go to any services, but my daughter will read and teach me more about this salvation which I have heard here, so these people go out and carry these Testaments with them, and this story is such a new one to them and they tell their neighbors, even little boys and children go back to carry the Gospel. The hospital has a big work which cannot be done in any other way; the ministers and native helpers are doing a fine work, but I believe we have a work in that way that we are doing which no one else is doing in Porto Rico. I have just one thing to ask you and that is your prayers, that we may know better how to deal with the people. They are a Latin people and we do not always sympathize with them, so that I ask that we may know these people, that we may learn them better and work more effectually with them and accomplish the one thing we are sent to Porto Rico for, to give them the Gospel.

¶ As women you have had for a generation, ever enlarging, ever increasing, ever widening liberty.

~~chance~~, live up to it, sing up to it, pray up to it, give up to it. For a long time ~~every~~ woman carried their burden with their eyes on the ground, and your sisters still do it in lands even that are not real missionary territory; ~~but~~ there is none that is given your chance. Be proud of it, rejoice in it, give the young the legacy of it, for the young grow up. ¶ You remember ~~He then told the story of~~ the eaglet that was brought up as a chicken,' but one day before dawn, ~~when~~ the farmer took it up on a high place ~~and turned it toward the sun and opened its eyes and gradually turned them to the sun~~ and held it aloft, perched on his hand, it turned its eyes toward the day break, and then, gradually, with a consciousness of an inheritance almost lost, spread ~~his~~ its wings, left the farmer's hands, and soared toward the sun ~~rise~~; it was an eaglet again and had a vision. Oh, women, your chance has come! High up sun rise is coming, find your strength, spread your wings - faith and prayer ~~before your~~ and service will make you a mighty power in taking this world for the kingdom of God, ~~which it is yours~~

By Charles L. Thompson, D.D., at the Annual Meeting.

Dr. Thompson. This is good; This is an inspiring sight. "Like a mighty army moves the Church of God,", discipline and enthusiasm and victory! I'd like to talk an hour but I know what closing words mean, when I am chocked up that way on the program. I know just what it means and come properly bottled.

Again, I have the privilege of congratulating you on a year of service; it has been a good year, strenuous may-be some of you have found, loyal all of you have found it, as results show, delightful you have found it, as your faces proclaim and I, therefore, congratulate you on it and the work you have done, from the Arctic circle to the torrid zone, in mountains, valleys and islands, among home folks and foreign folks and strange tongues. I congratulate you on the harmony that previlas in your services and councils. If there are any scraps we know none of it at "156," and if you hear of any scraps at "156" be sure it is not the Board of Home Missions that is scrapping, nor the Woman's Board, by which token "there ain't any scrapping."

I congratulate you on the work that is ahead of you. Oh, what a chance! You are going to develop some of your higher institutions but I trust you will keep hold of the little boys and girls; keep your boys and girls until they are ten and you will have made them then. I congratulate you on the outreachof your work and to the new possessions, such as have been illustrated in the last two addresses by my friend, Miss Beaty, and my boy, Edward Marsden. Excl congratulate you on your work among the foreigners. Perhaps that doesn't need to be Woman's Board work; that is re-organized among our women or unorganized, but its one link. Women in our cities or mining or lumber camps are finding that there are

Dr. Thompson then told the story of the Italian woman who lives near his home in Canaan, Conn.

I am to give the closing words but I just wanted to tell you the chance you had, your [illegible] chance. You have had, for a generation, ever enlarging, ever increasing, ever widening liberty. the chance you have had for a generation of women, since the day of our good mother Eve, but this generation of women have had

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Over Sea and Land

The childrens magazine was reported by Mrs A.S.Crane ,who said, in part:—

this little magazine are such ~~now~~ that ~~it makes us~~ feel there is a shadow over ~~the magazine, because~~ it. There is a falling off in the subscription list which ~~it~~ is now 14,500, ~~and this brings us in about $4,000 a year, while it costs us about $5,000 to publish the magazine. We are publishing~~ This magazine for the children of the Presbyterian Church, the only missionary magazine for our children, ~~and it~~ is now being published at a deficit, which the Home and Foreign Boards are being responsible for every year ~~about $300 or $400 every year~~. This is not business, and ~~this~~ should not ~~occur another year, and it ought not,~~ and perhaps, ~~it~~ will not occur another year. The magazine is now a small paper, some of us think too small, ~~and~~ but if you will help us raise the circulation ~~to~~ by 4,000 we can give something new and ~~different stories that would meet~~ features that will make it more attractive than ever, and that will the demands of the children. ~~but we cannot do so until our subscriptions reach four of even five thousand during the next year.~~ We have lost our editor through illness, Mrs. Lelia Allen Dimock, who has given ~~such~~ much devoted work and zeal ~~to it~~ to the magazine. We have had many applications and are doing the best we can to provide the very best we can. As soon as we reach the 18,000 subscription list we can do so, but in the meantime we will have to gewt a new editor, new ideas and new cover, and some new features to make it more attractive than ever. We want every parent to feel that this little magazine contains important information in a childlike form that every child should know, linking facts on our mission fields, Home and Foreign, so that every child will be impressed with the fact that it is his or her magazine and ~~that it~~ stands for as much to the child as do the Home Mission Monthly and Woman's Work ~~does~~ to we older people, and so I bring this little magazine to you that each one will help as much as possible by subscribing and making ~~it~~ a presbyterial increase.

T O P I C S

for Synodical Reports for Tuesday Morning, May twenty-fourth.

GROWTH IN ORGANIZATION.

Increased into a multitude.
Gen. 30:30

Presbyterial Societies
Women's Societies
New Members
Home Department
Chapters of Westminster Guild
Bands or Cradle Roll Tens
Young People's Societies contributing to the Woman's Board
Sunday-schools contributing to the Woman's Board.

GROWTH IN KNOWLEDGE.

Knowledge increaseth strength. Prov.24:5

Subscriptions to Home Mission Monthly
" " Over Sea and Land
" " Leaflet Subscription Plans
Method of using Woman's Board publications
Home Mission Study Classes
Illustrated Lectures
Recruits for Summer Conferences.

GROWTH IN GIVING.

See that ye abound in this grace also. II Cor.8:7

Systematic and Proportionate Giving
Pledge cards and monthly envelopes
Praise and Thanksgiving meetings

GROWTH IN GRACE.

That ye may grow thereby.
I Peter 2:2

Volunteers for Home Work
Uses of Prayer Calendar
Evidences of increasing prayer life
Interdenominational Day of Prayer

The Claim of the American Indian

From address of F. L. Schaub, Superintendent of "Old Dwight," Oklahoma

~~F. L. Schaub "Old Dwight", Oklahoma-~~ ~~I wish it were possible for me to make use of this excellent opportunity to~~ In writing present the claims of the American Indian- ~~Especially, because~~ I believe we represent the most important field of ~~the~~ work carried on by the Woman's Board. I have not only studied the Indian but I have studied the other fields and I believe the Indian field has a larger claim on us than any other.

In ~~the~~ other fields, ~~a few generations back~~, we find a basis for mind and character. The mountaineers pride themselves in their ancestry. A few generations ago there was the trained mind and the developed character. The Mexican had his ancestry in Spain; the Mormon comes from good stock. But when we came to the American Indian we are absolutely without a foundation upon which to build. When we run back we find the heathen, only a generation or two ago.

This means that our work is a creative ~~work.~~ We must create character and a foundation for character. ~~We must develop the mind and try and give it a foundation.~~ Remember, too, that where these do not exist there is no desire for them and we must creat a desire ~~for them~~.

I came from the country of the Five Civilized Tribes, the Cherokees, the most highly civilized of ~~the Five Tribes~~ and I find that our young men and young women ~~find themselves~~ are seriously handicapped because of lack of foundation. They will need careful Christian instruction for several generations before they can take their place in life and feel sure of their bearings. They have

no reserve fund upon which to draw, and only too frequently ~~do they~~ go down under the burden of responsibility.

The Christian School and Christian Ministry alone can give the foundation of mind and character that will make the Indian the equal of his white brother.

In Oklahoma the work has made a marked advance during the past year. In our own field, among the Cherokees, which was neglected for so many years, the work has taken new life. A Missionary has been placed in the field, whose work is solely for the full-bloods. He has been provided with an interpreter so that he can preach in Cherokee. Five preaching points have been established, - and ~~Since the meeting of Presbytery last month,~~ another man has also been provided to assist in this itinerating work, and we hope for great things.

All of this means that our work is going to be unified. Our work with the young people in the missions will be greatly strengthened. These men will get into the homes of young people who have been taught the principles of right living, and will encourage them in putting into practice these principles in their homes and the communities in which they live.

I would like to talk about "Old Dwight" the school for the full-bloods of the Cherokees — the school that has been doing foundation work for three-quarters of a century.

For years it was a training school for girls and all through that nation the women of character and influence are the women

who had their training at Dwight.

These boys and girls are taught to look to Christ for salvation and this year ~~as last year~~ nearly every one made a public profession of ~~their~~ faith in Jesus Christ.

Rev. F. L. Schaub, Dwight, Oklahoma. I wish it were possible for me to make use of this excellent opportunity to present the claims of the American Indian, especially because I believe we represent the most important field of the work carried on by the Woman's Board. I have not only studied the Indians but I have studied the other fields and I believe the Indian has a larger claim on us than any other.

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Address of Welcome by Mrs. W. E. Honeyman.

Madame President, and friends: It is fortunate for New Jersey that this beautiful city by the sea has lured a host of Presbyterians within the bounds of our synod, and in the name of the Synodical Society I give you the heartiest welcome. We rejoice to greet you one and all. We open wide the doors of our hearts to receive you and bid you enter in. We hope, from the beginning to the end, your stay in Atlantic City will be delightful. We shall long remember your coming, and that none may be forgotten, Madame President, I have the pleasure of presenting to the Woman's Board, from the Synodical Society of New Jersey, this book for registration, wherein each one may write her own name. It is our desire that this volume may serve to record the attendance at our Annual Meetings of the Board until its pages are filled to the uttermost by those who are loyally laboring together to save this land for Christ. Your coming will long be remembered, and again I bid you welcome, and again and yet again, welcome! welcome!

Miss Alice A. Blake, Trementina, New Mexico. I think it well to inform you perhaps that I was first commissioned by your Board in 1889, and that during all of these years this is my first meeting with the ladies of the Board, and almost my first appearance before an American congregation in anything like a formal way. It is two years since I had seen a railroad.

I hope you are all somewhat acquainted with the history and present condition of the people among whom I am working, but I am sure that no information I could give you would appeal to you as to one who has lived with them closely for twenty years.

I once heard a Christian Endeavor Secretary say that he had just taken a long journey, for finding himself in Santa Fe he had found himself in the midst of the fifteenth century. It is true that the religious and moral and social conditions of the fifteenth century have crystalized themselves around the streams of New Mexico and the entire American continent to the south of us. It is a matter of curiosity to the casual tourist to look upon this distant age, and it is very illuminating to one who can make a close study of these conditions, which only touches the visitor ib a formal manner; he is never asked to become a part of these conditions, but just think for a moment how different the case must be with these people themselves, and I would like to have you realize for a moment what it must mean to them, to these who have lived for generations entirely isolated, and who have been trained in customs and habits that have not changed an iota and she never dreamed that there was any other manner of living, to be brought suddenly to the portals of the twentieth century and to be told that they must change their life, and that in a day they must teach their hands new cunning, in order to seek their livelihood under entirely new conditions. In a word, to change from what their fathers held sacred before their eyes and in a twinkle to be told they must become a part of it or crushed by it. That was where the Mexican was standing when the iron wheels of the railroads brought this to his doors. It is true that he found some things of the new order very fascinating, some things that we approve he does not understand and they shock and repulse him, some things strike his ideals of patriotism and he resents them, and many things stagger him and he stands aghast. The responsibility of helping him find himself to-day presents a three-fold opportunity - to make true American citizens, and intelligent and enthusiastic supporters of our constitution, and to give him a moral and practical education that will enable him to cope with the civilization of the twentieth

century. I shall not be able to tell you about the ways of preparing him for the first, for I think you know something of that. I shall only say that our work is needed and has been blessed. Our second problem is to the extent that we met the first, for when we have made good American citizens of them they are no longer a problem but have become supporters of the moral and social condition that surround them; but the last opportunity, that of giving him the technical training that will him able to cope with present conditions should receive our deepest and most careful consideration.

Before the railroad came into this country the people depended upon their own hands for every material need. They built their houses entirely of mud and unhewn logs; they were not homes to be despised; they were warm and comfortable, larger than these built by the same class of people in our own country. Their plows were of wood, and the spades that dug their ditches were also of wood; all the rocks that were in the way were blasted, and so they did all of their work without tools, and they ground their maz gains between two stones and baked it either in ovens made of stone or on flat rocks, so that we cannot expect that these people should knew anything about the use of modern materials, or that their hands should be cunning enough to use these new materials.

Some time ago a brother of mine was urging me to give up the work and come and spend the rest of my life among my own people. One thing he said, as an argument for me to do so, was that the public school should be able to do the work we were doing. The public school can never do for our children what the mission school has done for them. Some time ago I saw a complaint that there were very few Mexicans in our public institutions of learning, but that there was a very large per centage in the penitentary. The writer laid the blame quite unjustly upon our public instructors. The public school does not touch the soul life of the pupils. After a Mexican becomes a Christian he does right.

Of six young men who graduated from the High School of Raton, of these six in the graduating class only two who did not use tobacco or wines on occasion. I can truly say that Menaul School has never graduated any who would use either of these vices under any circumstances, and this is said of boys who have come from homes where both parents have had the tobacco habit for years.

I will say that I believe the ladies of our Boards obeying the dying injunction of Mrs. Pierson, when she said, "whatever work is neglected, New Mexico must not be neglected.

I wish to call to your attention to-day a new door that is opening before us. I spent April in Kansas, with the presbyterial societies that were meeting then, and many of the ladies asked my advice about they should do with the Mexicans that were working along the railroads. The railroads are importing Mexicans from Old Mexico, and they feel they have a responsibility toward these people. I told them that they should apply to their Home Mission Committee and they would find workers who would come into their States and that, of course, we must supply from these schools the workers; that is our new opportunity. The people of Kansas, Colorado and Wyoming must support this work on their own ground, but we must supply the workers, and I will say that we ~~with~~ have with us on the platform two of the representatives of our work, two Spanish-speaking laborers from the field of New Mexico - one is Mr. Rendon, and the other is Mr. Rodriguez.

The Foreigner in Our Midst.
Miss M. A. H. Mather.

"Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation; spare not, lengthen thy cords and strengthen thy stakes." These great words of the great prophet were never more fitting than they are to-day when the Christian church in America is facing a problem so vast that to solve it will require the greatest breadth of vision and the greatest courage of heart, for that problem is none other than the Foreigner in our Midst.

When we say foreigner, we do not mean so much the man who comes from Scotland or Ireland or Germany or Sweden, as we do the representatives of three great groups of races which to-day form the bulk of our foreign population - the Slavic, Latin and Semitic races.

When we say foreigners, we have to remember he does not possess our ideals; he knows nothing of the purities of the religion of our Penn, of the devotion of our Washington, or the temperance of our Lincoln, and with the forces which these lives represent. And just those forces which brought him to this great land of freedom and opportunity, are the forces which are making the call of America so penetrating and insistent, and it is penetrating to-day even to the obscure hamlets of Europe.

He is a great part of our million, for only in March, as our figures tell us, there arrived 105,286, and on April 10th, at the port of New York there were admitted 11,000 foreigners who were Italians alone, and that great crowd in the

week, following that entered at the port of New York - 30,000 foreigners by twenty-three ships. It seemed most fitting that New York should receive these foreigners, for New York specially needs them. Think of that great canal which is going to give us a water way from Buffalo to the sea, so that the grains may have a direct to the sea, and due to the work of the foreigners; think of the pure water supply New York is to have in the coming days, and these are the gifts of the Slavs and Italians. Surely the members of the missionary societies in the State of New York have great reason to be grateful to the friends from across the sea.

When we say foreigner, is it not true that a great and high duty becomes ours toward the foreigner? A duty to fulfilled by every one that believes in missionary work or in advancing the kingdom of heaven. This duty is four-fold. First, the duty of simple kindness. We remember when the great Baptist was discouraged our Lord sent him the wonderful message, wrought through and through with the golden knowledge of kindness; that message is just as great for us to-day to the foreigners. Second, kindness with understanding. There are many keys to the understanding of the foreigners, but I think that just now there is no greater one than that wonderful book by Prof. Steiner, which was reviewed a short time ago in the Home Mission Monthly, the book called "The Immigrant Tide."

There is another key, and as I have been asked to say just a word about this key I will do so. It is the key of language. There were two of us who were very anxious to gain as friends some Polish girls who were working in the factory. They did teach us "good morning," two words, rather limited but a basis of friendship. We found that with only a back ground of eight words we were able to find that these girls instead of being stolid and sullen bits of humanity became living and alive, and really became our friends. I could tell you of the presentation of the flags which we gave to them, and I could also tell of the time at Christmas when we had about twelve words and thought we would form a club and give them a pledge expressive of good will but found that we had probably formed them into a new year's bank, but still the feeling of brotherhood was just the same.

Another key is the society which I have the pleasure of presenting for your consideration to-day. We call it the "F. F. F.," or Friends For Foreigners. Now, in spite of the words which we have heard from our President, we do not hesitate to present this new society for your consideration. It is a society without constitution, without object, without dues, with no great qualifications, with-

out badges or mottoes, with nothing to cumber walls or desks.

There are six points, three letters in six points, and shall we remember regarding the members? First, that we shall remember the foreigners in our prayers. It is very strange, but do you ever think that the foreigner is seldom prayed for in our churches, or missionary societies or prayer meetings? Second, that we shall reach the immigrant tide. Third, that we shall select some group of foreigners for our own special friendship and care, and third that we shall learn of the language of the group selected at least four expressions, such as, "good morning;" "we are your friends;" "we hope you will learn our language and our laws, and we give you our American flag to love and protect. You will say there is no time for learning these in these busy days; but this society, the "F. F. F.", has secured the only unengaged moment in the lives of to-day. There is one moment not yet taken, and that is the "telephonic" moment, that moment of time when the operater says, in a very calm and conclusive way, "busy." It is not always a moment of calm for even the best regulated missionary temper; but the "F. F. F." comes in to translate that moment into calm and good will and friendship for the foreigner. You have had your expressions plainly written on cards, and then you study these languages and expressions, and I am sure that nothing will be diverted from other things in our busy life and that we shall come in closer touch with the foreigner if we can possess, at least, four expressions in his tongue, or even five. Begin with one week in your lives, running from Monday to Sunday, and do this, and then come into the field of vision; that is the only examination that takes place in this society.

Then, on some national holiday, present to your foreigner - he will not be the foreigner, he will be our foreigner, and my foreigner - present to him the American flag, which you have taught him to love. Our third duty, besides kindness and kindness with understanding, is kindness with education. There is no better way, I believe, for the education of the foreigner than that of the citizens' schools for foreigners which are so successfully carried on in Pennsylvania.

The fourth kindness being Christianity. A great future is before our Presbyterian Church, if she is willing to "stretch the curtain of our habitation," and we are willing to invite the foreigner to worship with us, and we are willing to "lengthen the cords" of our faith and to "strengthen"the stakes" of our

love, so that the foreigners may really understand that we care for him and his religious life. Often his religious life has been full of superstition and prejudice, and he does not understand the Gospel as we have it to-day in our practical form.

A great duty to-day lies before us, a duty of translating, in this four-fold way, the great love of our Father which has been poured into our lives, an opportunity for caring as passionately for the foreigner in our midst as our foreign missionary cares for the foreigners among whom he works, an opportunity of praying, as we have never prayed before, "Thy Kingdom come."

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Miss M. Louise Beaty, San Juan, Porto Rico. Should you visit our island missions, perhaps next winter, you would probably land at San Juan, and I hope one of the first things you would desire to do would be to visit our medical work. I have often heard a great deal about mission schools and evangelistic work done on our mission fields, but not much about medical work. If you came about an hour's ride by electric car to what we call Borinquen Park, you will come to the Presbyterian Hospital. This hospital is situated right down on the beach. You would be reminded of the man who built his house in the sand, and surely the winds do shake these buildings, and the waves batter almost up to the steps of the hospital. We are trying to build our work upon the Sure Foundation, the Everlasting Rock.

When you enter the hospital probably you will meet a native nurse, and she will inquire, in Spanish, what you would like, and then go and find Miss Ordway, the Superintendent, who has charge of all the administrations of the hospital. She is a very busy woman but she will take time to show the work if you wish to see it. Perhaps if you go through the hall of this building, where we also have you will probably meet Dr. Hildreth and he will take you with him to visit the wards, and then afterwards into the clinic. We have three wards for the poor people, not all charity patients. We try to have them pay as much as possible, as we think it is much better than to give it to them free. The first ward is for men, and perhaps you think many of these men are not sick because they can sit on the balcony, but they are not able to receive the treatment at their homes. Many of them are suffering from anemenia, due to the hook worm disease.

There is the children's ward, in which you are all interested and in which a great deal of interest has been expressed, and then we have the ward for women, my favorite ward, and where the women are all so neat and patient. After the doctor has gone around and listened to the tales of woe from the people, and they can tell about the biggest tale of woe, he goes over to the clinic, where he spends a great deal of his time. The Monday before I left Dr. Hildreth saw 98 people, and it takes a great deal of genuine patience to see these people; he is a very patient man. When he begins to question them and askxhwants to knew how old they are, they think that is a very ridiculous question, for how could they knew? Very few of the poor people knew their age. Then he begins other questions, and sometimes they get tired and give a name which is not their own, because they cannot make him understand. One man told his name four times, because the doctor did not understand it, and then finally he gave a different name. When he came back Dr. Hildreth remembered his face and went to his books to look up his case but could not find his name, then the man said, I gave you a different name, you could not understand, so I just made up a name. Fortunately he gave the old name, so the doctor was able to find the records. Another time a mother gave the name of the father instead of the child. They like to wrok on the doctor's sympathies and tell him they are orphans, sixty years ol and have no father, no mother, no one to care for them; they need the care of the hospital. The poverty and need of the people are one of the hardest things we have to meet day by day; they have not the food which they need, no place to live, so we bring them to these wards and do for them what we want to do.

The part of the work that I am interested in more than anything else is the training of the native nurses. We have a large class which we are trying to make capable of caring for the sick people. When I went to the hospital the class was small, the young women were not adapted to the work, were very untidy and not up to the standard. One day one was sent for some milk and I saw her drinking a little bit out of the glass. I spoke to her about it, and she said it was much too full, so I thought I would drink a little bit now. Now we have a nice, little diet kitchen, which was given to us through the kindness of friends, and there the nurses are all trained in special diets and the proper way to prepare food for sick people. They are all very happy when they are able to do this and when it is their turn to go to the diet kitchen. They have many qualifications which are not the best qualifications for nurses, one is a great deal of sympathy. They are very kind

love, so that the foreigners may really understand that we care for him and his religious life. Often his religious life has been full of superstition and prejudice, and he does not understand the Gospel as we have it to-day in our practical form.

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ANNUAL ADDRESS OF THE PRESIDENT

AND

REPORTS OF OFFICERS

OF THE WOMAN'S BOARD
OF HOME MISSIONS

AS PRESENTED AT THE ANNUAL MEETING
HELD AT ATLANTIC CITY, N. J.
MAY 21, 1910

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156 FIFTH AVENUE, NEW YORK CITY

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" C. P. Noyes .....Minnesota
" D. R. Noyes .....Minnesota
" W. I. Whipple .....Minnesota
" J. S. Hudson .....Mississippi
" Robt. A. Cody .....Mississippi
" S. L. McAfee .....Missouri
Miss Kate Watkins .....Missouri
Mrs. W. J. Brasfield .....Missouri
" A. B. Martin .....Montana
" H. R. Whitehill .....Montana
" M. L. Stone .....Nebraska
" W. C. Hoyt .....Nebraska
" W. E. Honeyman ....New Jersey
" Delos E. Finks .....New Jersey
Miss C. G. Gilchrist .....New Mexico
Mrs. W. B. Minton .....New Mexico
" G. C. Yeisley .....New York
" John Sinclair .....New York
" Howard Elmer .....New York
" W. J. Milne .....New York
" James M. Gifford .....New York
" A. D. Collins .....North Dakota
" Archibald Goodall .North Dakota
" N. T. Houston .....Ohio
Miss Alice C. Patterson .....Ohio
Mrs. E. R. Perkins .....Ohio
" W. A. Knott .....Oklahoma
" C. R. Hume .....Oklahoma
" E. P. Mossman .....Oregon
" E. P. Geary .....Oregon
" C. L. Bailey .....Pennsylvania
" W. B. Holmes .....Pennsylvania
" S. P. Harbison .....Pennsylvania
" D. F. Diefenderfer .Pennsylvania
" J. F. Clokey .....Pennsylvania
" Charles Hodge ....Pennsylvania
Miss Anna E. McCauley.South Dakota
Mrs. L. H. Neff .....South Dakota
" John M. Gaut .....Tennessee
" M. Montague .....Tennessee
" W. B. Preston .....Texas
" R. F. Butts .....Texas
" L. M. Gillilan .....Utah
" W. M. Ferry .....Utah
" D. S. Bowie .....Washington
" M. J. Thompson ....Washington
" G. I. Wilson .....West Virginia
" A. M. Buchanan ..West Virginia
" C. A. Maynard .....Wisconsin
" H. W. Landreth .....Wisconsin

AT LARGE.

Mrs. W. J. Darby .....Indiana
" J. F. Kendall .....Indiana
" E. F. Pomeroy .....Minnesota
" J. F. Pingry .....New Jersey
" M. E. Boyd .....New Jersey
" C. E. Walker .....New York

ADDRESS OF THE PRESIDENT

MAY 20, 1910

As we gather at the thirty-first Annual Meeting of the Woman's Board of Home Missions and look into the faces of the friends and co-workers who have come from far and near that we may speak together of the work of the past, and may plan for the coming year, we are newly impressed by the magnitude of the mechanism through which the educational missionary work of the church is being done. Thirty-two great Synodical societies, two hundred and fifty-three Presbyterial societies, and a great multitude of local organizations—these harmoniously interwoven form a perfectly planned organism, so adapted and developed that a message from the center is flashed to all the parts of the body with the least possible loss of time and the smallest expenditure of energy.

But more than organization is the spirit that animates this great body, the spirit of service, the power of a divinely given and divinely accepted commission, the influence through every part of the motive power of love, patriotism and consecration. It is for the emphasizing of the spiritual solidarity, as well as for the perfecting of the material unity, that we are gathered, and we would recognize the power that has led us on during the year and the blessings that have been ours.

As we look out over the widely scattered mission stations of the Woman's Board we recall that throughout the past year no epidemic has brought grief or anxiety; that fire has but once—at Pt. Barrow, Alaska—brought terror or loss; that floods and the winds have been stayed; these mercies, of evil withheld, have been but a part for which we would give thanks. There has been the splendid work of four hundred and thirty-five missionaries and mission teachers, there have been the eighty-nine hundred and thirteen boys and girls in the mission schools whose lives were touched by the inspiration of a new outlook, in whose faces alertness and intelligence have replaced sullen ignorance or slothful inertia, there has been the splendid body of eight hundred and fifty-five young people who have openly taken their stand for the Master and from whose lives, glorified by hope and faith, there must radiate streams of uplift. Shall we not also give thanks that the shadowing debt of $33,169.33 has been removed; that the wonderful record of $602,960.27 passing through its Treasury this year, a gain in receipts over any previous year of $66.047.50 has been made? As mercies crowd thick and fast, shall we not "Praise God from whom all blessings flow"? And shall not this glance of retrospection be one inspiration in pressing forward? Our Leader has gone before us by day and by night, and gently have we been led. With renewed courage and stronger faith let us look to another year of service.

In Home Mission work covering an extended territory, there must constantly arise the need of readjustments, for this is a land yet in its formative state, where there is a constant shifting of population, where great migrations are changing the very character of the nation, where is indeed "the crucible of the world" in which are being fused all the peoples of the earth; where new governmental, philanthropic and religious agencies arise to meet new demands, and meet them so successfully that once helpless localities become self-aiding and

self-supporting. The Woman's Board, while steadfastly adhering to its commission, to carry the message of Christ's saving power to the neglected children of the land, yet must often adjust the details of its work.

Until a few years ago the work of the Woman's Board was so clearly defined as work among Alaskans, Indians, Mexicans, Mormons, and Mountain People, that its policy was simple and clear. The advent of Porto Rico and Cuba into this field did not raise new questions; all of these fields were without the personal reach of most of the organizations and appealed with almost equal force. But when General Assembly recommended for the Woman's Board the added activities of (1895) "the work among the peoples of foreign tongues in the great cities, the mining regions of Pennsylvania and the West," an entirely new situation presented itself and problems undreamed of arose. These complications have increased rather than diminished during the years and the Woman's Board and its constituency are called upon to face seriously a difficult question. "Large bodies move slowly"—it is equally true that they stop slowly, that the impetus of their own weight forces them in the direction in which progress has been made. This is true of the body gathered here to-day—its planning must be far in advance of execution.

When, by action of the General Assembly, work among the foreigners at the very doors of the missionary societies, was made a legitimate part of the work of the Woman's Board of Home Missions, it opened to the women a vast field of effort that had heretofore been considered strictly city mission work: a new interest in this particular field was being stirred the country over by the suddenly increased volume of immigration, the subject of secular, sociological and religious inquiry alike. Among Presbyterians there came at this time also, a movement toward synodical sustentation, and an increased desire on the part of Home Mission Committees of synods and presbyteries that the women's organizations should definitely aid in this work near at home. Each one of these causes had its own marked "sphere of influence." That the combination of all did not carry Presbyterian missionary women over to this new work to the neglect of the established work being done by them is a wonderful testimony to their loyalty and responsibility. But, increasingly, the pressure of need within the synods offers an appeal to the women of the missionary societies, and increasingly has work for those near at home been undertaken—funds usually being transmitted by the Board and the workers commissioned by it, though the supervision has usually been local. This work has been taken up as an "extra," to be over and above the former gifts to the Woman's Board. But often where the work is at hand—vital, successful—the hold of the far away fields lessens, and there come to headquarters the requests to be partially or wholly relieved of its support, that all gifts may go to the synodical need. There also in some cases, comes the question of whether the women's synodical society may not aim at the support of the work within its own bounds and do nothing for the outside fields. Shall we not frankly face the seriousness of this movement? If it were limited to one synod, *its* deflection could be replaced by the General Fund increase of others, but when a number are thus moved to adjust their gifts on a new basis, it becomes a most serious matter.

All the fields are needy, those near at hand, as well as those far away—we cannot discriminate on that score alone. How then shall we answer this question before us? The first and most satisfactory answer is, Let us do both! The Woman's Board urges this, but it can move to the accomplishment of this only so fast as it is certain of a backing. The splendidly increased Treasury sounds as though both could be done, but analyzation of the total of $602,960.27 shows that

$80,151.38	was for Freedmen
24,023.22	was for last year's debt
17,495.09	was for Permanent Funds
14,309.85	was transferred to the Board of Home Missions to the account of the Young People's Department
2,934.35	was interest on borrowed money as *equal* quarterly payments were not made by societies.
12,672.93	was paid for the printing and circulation of literature and that
35,593.85	was needed for Insurance and administration, while
21,727.42	went for the salaries of missionaries under the Assembly's Board, making a total of
$208,908.09	to be taken from the above grand total, leaving $394,-052.18.

Of this amount $43,469.17 was for new buildings, so we find the amount for current mission school work is $350,583.01, a sum only slightly in advance of that of the previous year. Therefore, except as there are constantly increasing gifts *for current work*, new work cannot be undertaken except at the cost of closing other work. Growth, strong, splendid growth, is the aim of the Woman's Board—*let us never mistake transference for growth!*

It may not be unfitting at this time to present for the consideration of the constituency of the Woman's Board a few of the things that should influence all decisions. One vital query is, Has the Woman's Board a right to abandon a mission station supported for years by the women of the church just at the time when the harvest is ripening? The sowing may have been in sorrow, the watering that of tears—shall we abandon a harvest thus prepared? "The substance of a diligent man is precious." (Prov. 12:27.) Precious, indeed, is this gained by the work of those who have gone before us!

Again, may the Woman's Board abandon the material things, the property that has accrued, in the localities where there is yet work to be done?

Another query we must answer to our own souls—these far away ones in Alaska, on Indian reservations, in Mexican plazas, in Porto Rican huts—who will minister to them if we forsake them while we minister to those near at hand? To whom shall they look for the "bread of life" and the "healing waters"?

And yet again, shall we ourselves be as broadened, as enthused if we narrow our horizon, or is it true, that "some elevation must be found above local conditions from which the continental range of the cause shall appear" (Dr. Thompson) that we may be kept cheered by the prospect?

Response to the appeals of those at our own doors is well—the Woman's Board opens Treasury and heart to the direction of General Assembly, but is there not a broader commission for the women of the church than service in their own localities alone?

Jerusalem—the neighbor
Judea—the state and
Samaria—our country

"Our cup runneth over" in this land of wealth.

This year some mission schools have been closed—in spite of the splendid report from the Treasury—and hearts are sad at the thought of withdrawing the workers from a single needy field; but it must be borne in mind that the very practical questions of food and raiment for thousands of children, and of light and heat for hundreds of buildings constantly face the administrative department, and that it is not possible to sustain the established work on the amount that in former years sufficed. The increased cost of living extends to all parts of the country and where formerly one hundred children could be

cared for on a given sum, now the needs of but eighty can be met with the same amount.

To have less than the full quota of pupils in a school where are already the teachers and the equipment, is a waste of some part of the force that should go out from that center. To use each mission station to its full value is always the aim. If, however, this is to be done with this greatly increased cost of living, there must be increased funds. Unless there are such, some stations must be closed that the others may be used to their best and widest value. It is quite safe to say that an increase of twenty-five per cent. in gifts is necessary in order to sustain the established work so as to secure the full utilization of its powers, to make needed repairs upon buildings that have been too long neglected and to reap the results of our own sowing. Mrs. Montgomery has so well shown the economic value involved that we cannot do better than give her own words: "We have the tools, the organization, the machinery. What is needed is simple reinforcement, addition, enlargement. It is as if a railroad were all surveyed, graded, track laid, stations built, trains running, business flourishing, credit sound. It does not need to begin at the beginning in order to enlarge its capacity and to meet its growing business. All the slow, difficult, pioneer tasks have been accomplished. It needs to parallel its tracks, double its rolling stock, build branch lines, enlarge its working force."

Do we not see the inspirational force of this? And does it not arouse us to new effort and larger accomplishment? Not long ago we heard a woman say "Our society has reached its limit, it is doing all it can." Perish the paralyzing inertia of such a thought! Life is growth!

As our mission schools help the boys and girls into the Christian life, so they must take up the question of the environment into which these pupils are to be plunged; they must do such a Christian social work in the communities as shall keep strong the young lives which have taken their stand for the Master. "You cannot make a boy any cleaner than the water in which you wash him." We need a bigger, a broader conception of our all-around responsibility for, and duty to these young lives.

The great topic of the religious press, of the prayer meeting, of the pulpit, is that we are on the threshold of a great spiritual and missionary awakening—that this decade will behold so great an arousement of the people of the church as shall bring new life into every form of its work. How shall the Woman's Board share in this great revival of interest and consecration? Only as the women of the constituency, influenced by this marvelous outpouring shall pass along the message.

"Don't be an Insulator," says Miss Richmond, "an insulator is any non-conducting substance, that cuts off the electric current, and refuses to pass it along." Are any of us in this mission work non-conductors? Do we fail to pass the electric current of missionary zeal through us to the uninterested, the passive? Are we insulators? Then are we hindering the spread of this great movement—either we are good conductors, or we are insulators. Which?

If each of us were a *conductor* would the needed twenty thousand dollars for the completion of the Sheldon Jackson School at Sitka, be lagging? Would Wasatch Academy at Mt. Pleasant, Utah, be facing another year of work hampered by inadequate dormitories, and overcrowded class rooms? Would Tucson be vainly asking for the development of a class in which Indian leaders might be trained? Would the possibilities open in Cuba and Porto Rico be unheeded? If through us there should flow all the energizing force of a vital current, gathering strength from our contributions to its volume, and if from us, this increased current should pass on to those whose lives we touch,

would it not be that our great problem would be solved and the work in distant fields would be adequately equipped, while yet the work among the foreigners at our doors would be done? Let each bear on her heart, her relation to the great whole, and remember that any action by her and her organization acts upon the body collectively. We are one in body, and one in spirit—this is our strength.

"And the spirit of the living creatures was in the wheels"—a great organization permeated in all its parts by the Spirit of the living God, asking only how much it may serve, not how small its part; seeking in every way to advance the day when this land shall indeed be Christian; serving with daily love and zeal; accepting the further vision of Ezekiel, the prophet:

"Moreover he said unto me, Son of man, all my words that I speak unto thee receive in thine heart, and hear with thine ears.

"And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them."—Ezekiel III:10-11.

Report of Corresponding Secretary

At the last Annual Meeting Mrs. Darwin R. James, who since 1885 had been President of the Woman's Board of Home Missions, the beloved leader in the National work committed by General Assembly to the women of the Presbyterian Church, was elected Honorary President. Mrs. Fred Smith Bennett, who had been serving for several months as Acting President, was elected President. This change in the personnel of the leaders means no change in policy. Mrs. Bennett for many years has been most intimately associated with Mrs. James, not only in the work of the Woman's Board of Home Missions but in other National organizations of women for the uplift of humanity. No woman in the church could so lovingly and efficiently carry on the wonderful work of Mrs. James. As Presbyterian women no longer can enjoy her personal leadership, it is cause for thanksgiving that they are privileged to have as their National President a woman whom she has practically trained in missionary work and between whom there is devoted, loyal friendship.

Shortly after the Annual Meeting the Rev. Robert M. Craig, who for four years, had been Superintendent of Schools, on account of ill health resigned.*

David R. Boyd, Ph. D., whose life has been devoted to educational interests, who organized the State University of Oklahoma, and for sixteen years was its very successful president, was elected Superintendent of the School Department.

Mrs. Ella Alexander Boole, for six years the very capable, efficient Secretary of the Woman's Board, resigned and accepted other congenial work, where the office strain would not be so demanding, and Miss Julia Fraser was elected her successor.

Miss S. F. Lincoln, twenty years the beloved Treasurer, resigned to have complete relief from official responsibility, and Miss V. May White was elected Acting Treasurer.

These two officers assumed their duties October 1, 1909.

The expressions of appreciation for the retiring officers were most hearty and affectionate, and their withdrawal from official connection with the Woman's Board was a sincere regret. Their co-operation and continued interest in the work, which they have helped to advance so wonderfully, is a most valuable asset of the Woman's Board.

Besides the changes which have come by resignations, the Woman's Board has lost three of its oldest, most honored and efficient members, Mrs. W. P. Allen, of New York, Mrs. William S. Ladd, of Oregon, and Mrs. A. H. Vedder, of Wisconsin, who have been summoned higher and now are serving in the presence of their King. The death of these three women, each in her place seemingly absolutely indispensable, is a great loss to the general work, but the memory of their devoted, loyal service, their sweet, childlike faith in Jesus Christ, is a most glorious heritage to those privileged still to serve.

One new Synodical Society was organized during the year, that of New Mexico, with Miss C. A. Gilchrist, of Arizona, as President, and Mrs. W. B. Minton, of New Mexico, Synodical Secretary. Mrs. Charles W. Robinson, twenty years Synodical President of Illinois, on account of ill health, was obliged to resign, and Mrs. A. G. Beebe was elected her successor. Mrs. F. F. McCrea, for many years Synodical President of Indiana, on account of removal to another State, resigned, and was

* Since the above was prepared for the press word has been received of the death of Mr. Craig.

succeeded by Mrs. Herbert Campbell. Mrs. R. G. McNiece, for many years Synodical President of Utah, also, because of ill health, resigned, and Mrs. L. M. Gillilan is her successor. The Synods of Oregon, Washington and Idaho administer both Home and Foreign Missions under a Board organization, and the only president the North Pacific Board ever had was Mrs. W. S. Ladd, of Portland, Oregon, who served until her sudden death last fall. Mrs. E. P. Mossman is the newly elected president. The opportunity afforded women in such positions to mould, influence and develop organized missionary effort is a sacred trust. The Woman's Board most cordially welcomes these new Presidents, who, by virtue of their office, become Vice-Presidents of the Woman's Board.

At the regular meetings of the Woman's Board and of the Executive Committee an immense amount of routine business has been transacted, innumerable meetings of standing and special committees have been held, all proving anew the loyal fidelity and keen judgment of these splendid leaders charged with the management of the National Home Missionary work committed by General Assembly to the women of the Presbyterian Church.

Organization.

The resignation of Miss Edith Hughes, Field Secretary for the Southwest, was accepted with keen regret, for she had endeared herself by her ability and grace. Miss Lydia A. Hays, Miss Abby H. Upham and Miss Helen Keil, all former missionaries under the Woman's Board and acceptable speakers before our societies, have been appointed Field Secretaries.

The organization extending now through thirty-two synods of our Church, and in 261 presbyteries, is, humanly speaking, almost perfect. In a few distinctively missionary presbyteries, where the distances are prohibitive, it may not be wise to organize presbyterial societies, but the synodical officers endeavor to keep an intelligent oversight, and encouraging letters develop increasing missionary zeal. It is perfectly feasible to have a missionary society or study club in every church for the intellectual, social and spiritual growth of the women, even if they are so situated as to be able to contribute little if anything for missions. The value of a missionary society to the women themselves, especially in rural churches where there is little opportunity for social life, is a most valuable asset which some pastors have failed to grasp. Correspondence is invited, and literature is promised.

The Westminster Guild, formed of Chapters in local churches all over our country, is the organization especially for our young women. It is growing in favor as its broad, educational value is more generally understood. The Guild recommends dividing the year into three periods, devoting one to Bible study, one to a Home Mission topic, one to a Foreign Mission topic. Special books are issued for the Guild. The Home Mission study book was on Alaska, and was prepared by Mrs. D. E. Waid of our Board. Its very hearty reception and the developing interest in the support of Haines Hospital are most gratifying. The financial responsibility of the Westminster Guild is most happily adjusted, each Chapter pledging as many shares as it desires. The price of a share is two dollars, and the money is equally divided between Home and Foreign Missions, and is forwarded through presbyterial treasurers, while the local Chapter is left to decide how it shall finance its own undertaking.

The Bands contribute towards the support of the Sitka Training School, and the number reported is ten hundred twelve.

Cradle Roll Tens are not to be confused with the Cradle Roll of the Sunday schools, but are composed of children under six years of age,

in groups of ten. Each child pays a dime a year, and two hundred thirty groups have been enrolled.

The Sunday before Thanksgiving continues to be the day designated by General Assembly when the work of the Woman's Board shall be presented to the Sunday schools. The special object was the Sitka Training School, and a delightful program and little money bags won the children's attention and loving support. Over 110,000 money receptacles were distributed last November, and pathetic little stories reached headquarters of the interest some children took in giving their money to help the children of the Far North. Schools not observing the day lost far more than Sunday school superintendents realized, for developing the missionary spirit in all children and young people is a sacred privilege.

Boxes for missionaries of the Board of Home Missions and for our mission schools, both for permanent supplies and for Christmas, engage the interest of many of our devoted societies. No credit is given for money expended in connection with the sending of boxes. For the twelve months now ended there were recorded three hundred fifty-six boxes for ministers' families. This does not include one Synod, which plans its own box work and whose reports have not yet been received. Many societies have been interested in preparing boxes containing clothing, bedding, curtains, etc., for the different schools. One hundred seventy-nine societies have sent boxes of Christmas gifts, and forty societies contributed money for Christmas treats.

The Literature Department shows most encouraging and gratifying advance during the year. One new study book, "Alaska—the Land of the Totem," thirty-two new leaflets and twenty-nine reprints have been issued, and the number of printed pages is 4,694,566. An increasing demand for envelopes for monthly collections encourages the belief that societies are more generally adopting systematic giving. While many societies prefer to print their own envelopes, 189,660 collection envelopes were sent from our Literature Department. These figures do not include publications issued jointly by the Board and Woman's Board, which number 51,350 copies, containing 2,293,800 pages of leaflets, 11,808 copies containing 1,097,781 pages of books, and 31,625 collection envelopes. The Prayer Calendar is among the joint issues. More have been distributed than in any previous year—all showing in a most practical way the growing popularity of our Literature Department.

Stereopticon lectures are a most popular way of presenting missionary information. There are slides, with an accompanying printed lecture, on many of our Home Mission fields, which may be rented from our Literature Department. The Rev. D. E. Finks has presented his own illustrated lectures before many congregations during the year, which have not only been most informing, but have greatly stimulated interest and developed financial support.

The Home Mission Monthly closes the most successful year in its history, and as each year it chronicles an advance, the growth this year testifies to its value as a publication and also to the rare ability of its business manager, who is also editor. At the beginning of the year the plan was presented to the constituency to so increase the number of subscriptions as to make possible the erection of one of the buildings in the new plant at Sitka. This was to be realized by the many accumulated littles which might accrue through the small margin of profit on each subscription. It is pleasant to record that the plan promises to be successfully accomplished. Gratifying as this will be in itself, a more important end will be attained, since the prime incentive to secure an increased number of readers is that an intelligent interest in Home Missions may more widely abound, that prayers be multiplied, and new supporters gained for the work which has been committed

to the women of the Presbyterian Church in helping to win this land for Christ.

Over Sea and Land caught the fever of unrest which has so characterized this year in the Woman's Board of Home Missions and not only the business manager and editor resigned, but even the location is changed, as it is now in New York, at 156 Fifth Avenue. It was with great regret that the resignation of Mrs. A. W. Dimock, for six years editor, was received, and it was only accepted because her physician's orders were imperative that she have absolute rest. Mrs. Donald C. MacLaren is the chairman of the Executive Committee, composed of women from the Women's Boards of Foreign Missions and from the Woman's Board of Home Missions, which has charge of this magazine. It is earnestly hoped that a generous response in the form of new subscriptions will assure this committee of the co-operation of our entire constituency.

Study Classes for Home Missions the past year enjoyed "From Darkness to Light," and also the Post-Graduate Course on "The Call of the Waters." The more thoroughly our constituency applies the mission study class idea, the more efficient our workers become. Washington, D. C., has developed a strong plan for interdenominational normal study work which could be generally adopted even in small cities and immeasurably strengthen the work.

The Council of Women for Home Missions held its first annual meeting in New York last December, and reported most gratifying progress. This is a Council in every sense of the word and is composed of nine representative women from each of the affiliated *National* Women's Boards of Home Missions. The members from our church are Mrs. F. S. Bennett, Mrs. D. E. Waid, Mrs. H. Lindeman, Miss V. May White, Miss Julia Fraser, New York; Mrs. M. V. Richards, Synod of Baltimore; Mrs. Herbert Campbell, Synod of Indiana; Mrs. Paul Raymond, Synod of Colorado; Mrs. R. B. Goddard, Synod of California. The object of the Council is primarily to develop Home Mission summer conferences, study classes and presentation of Home Missions in women's colleges, Interdenominational Day of Prayer, co-operation at home and comity on the field. It also is responsible for the preparation and publication of the text books for Home Missions. The women are greatly encouraged by the success which is already crowning the work.

Field.

A brief résumé of the work for which this organization exists demands a comprehensive idea of the geography of our country, as it is continental in scope, extending from Point Barrow in the North, St. Lawrence Island in the West, to San Juan, Porto Rico, in the South. The four exceptional populations first specifically defined by General Assembly as proper beneficiaries of mission schools supported by Presbyterian women were the Alaskans, Indians, Mexicans and Mormons, and for five years work was confined to these peoples. In 1884 General Assembly enlarged the scope of women's work by recommending to the Women's Executive Committee of Home Missions, which has now become the Woman's Board of Home Missions, to "permit societies under its care, as may desire to do so, to contribute according to their pleasure to the cause of the Freedmen." Money for the Woman's Department of the Freedmen's Board is received through the regular channels and transmitted to Pittsburgh. One entire issue of the Home Mission Monthly is given, without charge, to the Freedmen's Board for the proper presentation of that work, neither is any other Home Mission topic suggested in April for Women's Home Missionary societies, thus co-operating most heartily with the spirit of the recommendation of General Assembly of 1884. In 1887 General Assembly again enlarged

the field by recommending the establishment of schools among the Mountaineers; again in 1895 recommended work among the foreigners in our great cities, and after the Spanish War the school and hospital work in Cuba and Porto Rico made large demands upon the budget of the Woman's Board. In 1897 the salaries of ministers in fields which the schools of our Woman's Board had developed were assumed (to the extent of $20,000 annually from the Woman's Board.)

Last year one hundred sixty-one schools, including twenty-one evangelistic stations were entirely supported by the Woman's Board of Home Missions. Eight hundred fifty-five conversions were reported. These missions extend over a continent, among strange races, speaking different languages, with diverse customs and habits, but among all the work was blessed and the name of Jesus Christ was glorified.

Alaska.

Our mission property farthest north, Point Barrow, was totally destroyed by fire last spring. The news did not reach the Board until the fall, but supplies for the building are now ordered. The home and chapel had been a combination building, but the new plan calls for two separate buildings. The Woman's Board at the last Annual Meeting decided to call the school at Sitka "The Sheldon Jackson School," in affectionate appreciation of the man who probably, more than anybody else, "discovered Alaska to the American people." The entire sum for the new buildings is not yet received, but there is sufficient to begin the work. With the exception of three men, supported by the Young People's Department, all the ministers for both white and native churches in the Presbytery of Alaska are, as usual, supported by the Woman's Board, but the work is locally administered through the Presbytery.

Indians.

The new school at Ganado, Arizona, for the Navajos has been successfully opened and another station among the Pueblo Indians, where we formerly had work, will be re-opened as soon as the right teacher is available.

There is sufficient money to begin work among the Duck Valley Indians, but as yet the right missionary has not been found. Most encouraging reports come from Tucson, Arizona, of a revival, and many of the pupils have professed their faith in Christ. Reports from other schools and evangelistic centers encourage our hearts and deepen our faith.

Mexicans.

Chamisal is the new station opened this year among the Mexicans, and the interest and satisfaction of the people are most encouraging. The new building at Embudo is well started; for this the men have made 30,000 adobes and drawn 108 loads of rock for foundations, while the women will do all the plastering. This co-operation on the part of the Mexicans is most encouraging. The Menaul School at Albuquerque is rejoicing that the hospital is finished, while the Mary E. James and the Allison report twenty conversions within the past few weeks. A gracious awakening at Los Angeles is reported, and one of the girls from that school is doing advance work with the expectation of being a missionary among her own people.

Mormons.

From Utah, rightly considered the hardest field, come most encouraging reports. In one little day school seven recently confessed their

faith in Christ and were received into the nearest Presbyterian Church, and there are others in this same place, young men from strong Mormon families, seriously considering this question. Other day schools report cheering progress. Our academies at Salt Lake City and Mount Pleasant are sadly handicapped for lack of suitable buildings, and so little money is needed to complete new buildings for Mount Pleasant that it is confidently believed the balance will come in time to start the work immediately at the close of the term. Logan has had a good year, and Springville is suggesting some changes in the curriculum which will strengthen that work.

Mountaineers.

Work among the mountaineers is always attractive, because results come so quickly. The three Asheville schools keep up to their usual fine record. At the Farm School, a few weeks ago, ten boys confessed their faith in Christ. The Dorland Institute is rejoicing in the completion of a satisfactory new building, replacing the one destroyed by fire, and built from insurance money. It has been hard to refuse urgent appeals for increased work and for better equipment of that already started. A new station was opened at White Rock, N. C. At Reed Springs and at Gladstone, in the Ozarks, the work has been most encouragingly started, and the selection of the missionaries has proved a most happy choice. The little building at Gladstone is finished, and this whole field is financed by the women of Missouri.

Foreigners.

The work among the foreigners is one of the most difficult, one of the most fascinating missionary problems. The only condition upon which the Woman's Board will undertake work among foreigners is that money must be raised as an extra over and above the advance required for General Fund. Some presbyterial societies have done this; in others the regret is keen that this new work has been at the expense of the old, distinctively National missionary work, which causes a most embarrassing situation. Ten new stations were opened last year among the foreigners.

Cuba and Porto Rico.

The new building for Guines, Cuba, is secured because of the liberality of the women of Pennsylvania. Most earnest pleas have come from Cuba for new schools, but all this enlargement has been refused. In Porto Rico the mission schools are doing good foundation work, while the San Juan Hospital continues to minister to the sick, demonstrating constantly the value of medical missions. Our island interests will receive much attention this year, as the new Home Mission Study Book is on Cuba and Porto Rico, by Rev. H. R. Grose, D. D., who wrote the fascinatingly interesting book "Aliens or Americans?"

In Memoriam.

Miss Anna McArthur, for fourteen years the efficient and beloved matron of the Asheville Farm School, died July 15, 1909.

Miss Mary J. Novak was commissioned in July, 1899, as a Bible reader among the Bohemians in New Prague, Minn., died in St. Paul, December 5, 1909.

Miss Margaret J. Cort, one of our early missionaries among the Mormons, but from 1895 to 1908 identified with the Cortland, Ky., field, after two years of suffering and ill health, died in February, 1910.

The influence exerted by these splendid women upon young peo-

ple in the formative period of their lives can never be estimated, and the Woman's Board gratefully records its loving appreciation of these faithful missionaries who so loyally served our Master.

In conclusion, the year has not been one of expansion but rather of repression, refusing most inviting opportunities, which insistently demanded help. The Woman's Board, however, is confronting two serious situations. The first, that an undue proportion of receipts is designated for special funds and not a sufficiently generous provision is made for General Fund. The second is, that many of the buildings are old, worn out beyond the possibility of repairing. With a most conservative estimate, $200,000 is absolutely needed to put our property in a condition to do adequate work. One of the unalterable rules of the Board is that no building can be started until money sufficient to complete it is received. We are facing the need of a greatly enlarged building fund, and also that large sums of money be given for a general building fund. Moneys are now deposited in trust for certain buildings, but usually the amounts fall below the estimated cost; in some cases money has been accumulating three years for a certain building. A general building fund would supplement these sums so that buildings sadly needed could be promptly erected. Our constituency is now accumulating money for eleven building propositions scattered all over this great country from Point Barrow, Alaska, to Güines, Cuba.

With hearts full of thankfulness for our Heavenly Father's loving care and relying upon Him for wisdom for the future, this report is

Respectfully submitted,

JULIA FRASER, Secretary.

Report of Young People's Department, 1909-1910

There is no monotony in the work of the Young People's Department of the Board of Home Missions, for the variety of organizations coming under our care demand an equal variety in methods as well as in correspondence. A glance over any single day's work would be a revelation to one unfamiliar with the department, for, in spite of the fact that the Board of Home Missions established this branch of its business as early as 1893, there are still many unaware of its existence. In 1896 it became a joint department under the Assembly's Board and the Woman's Board and since that time the whole work, as designated by the General Assembly, has been presented to our young people's organizations.

Aim.

The special aim of the past year has been to make prominent the need for loyalty to our denominational work, and to this end the correspondence with synodical and presbyterial secretaries, local officers, pastors and chairmen of young people's committees has been directed. This theme has been emphasized in all printed matter sent out by the department, including the monthly "Notes" in the *Assembly Herald* and *Home Mission Monthly*. Our young people's societies are growing in number, and the recent announcement of 238 Christian Endeavor, 139 Intermediate and 97 Junior societies organized during the year (Report of the U. S. C. E.), should insure a fuller response to the calls of our Church. The spirit of co-operation on the part of pastors is often missed, and under such conditions it is difficult to keep the young people in line with denominational work. The misunderstandings as to what *home missions* means is at times almost ludicrous. Note this recent report—one of many: "Our society has done splendidly this year. . . . For our home mission work we have put an art window in our church." If such statements were repeated a second time by the same correspondent it would be discouraging, but the department stands for educational purposes and in time we may compass the circle of organizations in our endeavor to point out the prescribed work of this Board and the individual responsibility for it.

Mission Study.

Probably the clearest evidence of growth in the department is along the line of mission study in young people's societies and Sunday schools. This generally takes the form of a special class, meeting on consecutive weeks for the study of a text-book; but abbreviated courses of study on specific topics are popular in many societies and increasingly so in our Sunday schools. We have been able to meet the demand of the leaders, who have been furnished with the necessary equipment for their work. Owing to failure to secure reports from classes, our statistics are very imperfect, but we have more than doubled all previous reports.

The text-book decided upon for the past year by the Young People's Missionary Movement and the Interdenominational Committee was "The Upward Path"—a book on the Negro problem. Announcements of the course were sent out by this department and the young people's classes registered here, but the denominational helps were provided by the Freedmen's Board. The process is slow. Prospective leaders are discovered at conferences through personal acquaintance, or through correspondence with young people's secretaries, or other workers among young people. The first step is to secure one who will signify a will-

ingness to attempt a class. The enrollment is secured, helps sent the leader, reference books suggested, and any new printed matter bearing on the study is furnished during the course. A report blank is sent toward the close of the study, and the complete record filed with our department.

The text-books for young people furnished through our literature department are as follows:

Aliens or Americans?	763
Challenge of the City	683
The Frontier	732
The Upward Path	905
Alaska: The Land of the Totem	2,251
Heroes of the Cross in America	6
Alaska for Juniors	270
Coming Americans	404
Pioneers	314

The study of "The Challenge of the City" has been revived, probably because of the agitation of special problems in some of our larger cities, and the great influx of foreigners. Our "helps" for this book are quite limited, and the leaflets from the Church and Labor Department have been very acceptable.

We predict this coming year will be the greatest in our history for home mission study, with a book on Porto Rico and Cuba as the attraction. Special mention should be made of the efficient work of the study class secretaries of the North Pacific Board and the California Synodical Society.

Printed Helps.

Another cause for gratitude is the ever-widening interest in our printed field letters, programs, letters from missionaries and other helps for the missionary meetings. Not only have the young people shown greater zeal for them, but pastors and Sunday school teachers have found them invaluable for definite, condensed items of home mission information. The department has also aimed to meet a need in the Sunday schools by furnishing The Westminster Teacher with home mission illustrations for the monthly missionary lesson in the International series. In partnership with the Sunday school departments of the Foreign Board and the Board of Publication and Sabbath school work, a leaflet giving a missionary illustration for each Sunday school lesson has been issued under the title, "Kingdom Comments." It is hoped the leaflet will be as popular with Presbyterian Sunday school workers as it has been with those of the Baptist denomination from whom the plan was borrowed.

Summer Conferences.

The summer conferences, institutes, rallies, etc., are of increasing value to our work, and attendance at these gatherings has been advocated through printed announcements and personal correspondence with leaders. The Presbyterian delegations at the Young People's Missionary Movement conferences are most gratifying. The same methods were followed to secure attendance at the Presbyterian conferences held at Winona Lake and Pocono Pines under Mr. Gelston's supervision. Teachers for our study classes and home mission speakers were also provided and the expenses shared. Personal acquaintance is worth more than months of correspondence, and your secretary attended as many conferences as the other work of the department would permit. The Presbyterian list is forwarded to us during or after every conference, and the delegates are not allowed to forget this department and the services it can render their missionary committees.

Other Gatherings.

Among the interesting experiences of the year we would note the opportunities for presenting in person special phases of this work at the Sunday school gathering, Young People's rally and Young People's conferences held during the meetings of General Assembly last May, and at the National Christian Endeavor Convention in St. Paul. The revival of denominational rallies at some of the State Christian Endeavor conventions is another happy note in the report of the year, and on these occasions quantities of our leaflets are exhibited and distributed. In fact, the missionary exhibit of text-books, leaflets, maps and accessories of all kinds has become a most important factor at all the larger gatherings of young people. A greater number of presbyterial rallies has been held, and we are frequently invited to share in the program through the sending of a message with outline of the home mission work expected, or by furnishing printed helps.

Sunday Schools.

The two special Sundays for home mission offerings in the Sunday school were remembered by us, and attractive programs prepared and provided free as in past years. From indications we fear the recommendation of the General Assembly to observe these days was forgotten by many pastors and Sunday school superintendents. The number of programs ordered was far behind that of last year, and the offerings show a similar retrogression. As usual, samples of these programs, coin receptables and letters stating the object of appeal were sent to all Sunday school superintendents, and the list numbers nearly 10,000. For the Thanksgiving program 579 orders were received, and 340 for the Washington's Birthday exercise. The Board and Woman's Board would be glad to be relieved of the preparation of these programs and the expense of distributing them, and this would be possible if systematic giving were a part of the worship of all our Sunday schools.

Co-operation.

We have endeavored to co-operate in every possible way with the departments of the Board of Publication and Sabbath School Work, and the Educational and Sunday School departments of the Board of Foreign Missions. That we may unify our methods so far as seems advisable for the best interests of the work of the three boards, announcements and suggestions have been issued with the imprint of the different departments, especially in the effort to secure a systematic study of missions in the Sunday schools. We have advocated the four-fold policy "Study-Pray-Give-Go," and have endeavored to secure the appointment of missionary committees. Through the associated work we are in touch with about 1,000 Sunday schools where some form of mission study is given a definite place in the Sunday school exercises.

Suggestions Solicited.

As large quantities of leaflets are ordered by Sunday school workers through the Committee of the Boards on the Distribution of Literature, a letter was sent to about three hundred of the addresses asking questions as to the value and methods of distributing these leaflets in the Sunday schools. The twenty-five replies received were enlightening and entertaining. Some frankly say "The leaflets are not taken home"; others, "Do not know what becomes of them"; one asks for "Facts in concrete form," while another tells us "Facts are prosy" and his young people "need thrillers"; one puts it, "We need for our young people startling information, well illustrated, with personal testimony as to the remarkable results accomplished in individual cases." Efforts are made to combine some of the suggestions for the benefit of those who

express appreciation for these leaflets. No replies were received from the other two hundred and seventy-five.

Exchange.

An interchange of methods and publications for young people has been established with the young people's secretaries of other denominational Boards, and this is a pleasant feature of the work.

Secretaries.

This past year has been a record breaker in the unprecedented number of changes in our secretarial force. Of the thirty-five synodical secretaries, fourteen were elected last October, and during the year sixty new presbyterial secretaries have been appointed. In several instances the changes were not discovered until toward the close of the fiscal year. These changes have made the correspondence heavier than ever, and twice the number of letters of general instructions to the three hundred secretaries have been necessary. If young people's societies are reached through the medium of a presbyterial scretary, the importance of notifying headquarters of these elections is unquestionable. With few exceptions, letters telling of the work go from this office direct to contributing societies; therefore, the importance of reporting all official changes in the young people's societies, whether synodical, presbyterial or local. The necessity for a careful, prayerful choice of those who shall fill these positions of trust is imperative.

Special Objects.

Special objects are in demand, as ever, and we have added two salaries to the number assigned in past years. Young people's societies now contribute the entire support of thirty-seven pastors and mission school teachers, the children's department of the San Juan Hospital, many full or part scholarships, and a share of the expenses of the school at Sitka, Alaska, the Farm School, N. C., and the school and training class at Mayaguez, Porto Rico. The most importunate applications are for objects requiring from twenty-five to one hundred dollars. Details connected with the assigning of special objects, and the following up with information, require a vast amount of time, but would not make interesting reading.

General Fund.

The importance of the General Fund is never forgotten and the mark set in the first appeal of the fiscal year was for an advance of fifteen per cent. from young people for this home mission General Fund. This gain is not recorded, although our societies are showing progress along the line of "general" rather than "special" giving.

Financial Report.

We have left the financial statement until this time, not because it is of least importance, but if the objective of the department is to train the young people to larger giving for home missions, this seems the rightful place for money statistics. And here is a discouragement, although we believe the failure to reach our aim is because of misunderstandings. Four reasons have been given repeatedly for the withdrawal of former pledges, in addition to those referred to in the report of last year, and we give them as they have reached us:

First.—The "Budget Plan"—the gifts from the young people having been included in the church offerings and not specified as formerly when sent to the Board's Treasurer.

Second.—The support of the Young People's Department, erected by the General Assembly in connection with the Board of Publication and Sabbath School Work. This new appeal to societies is not under-

stood and many have informed us they have sent their offering thus designated instead of for former pledges, "Supposing it goes into our General Fund."

Third.—The renewed appeals for the Christian Endeavor Building in Boston, for which "at least twenty-five cents per member must be contributed in order to entitle the societies to a place on the honor roll."

Fourth.—"Fresh Air" funds and other philanthropic local work, which is persistently reported as *home mission offerings.*

The change in the fiscal year of the Foreign Board has, of course, been felt in this department, but the young people responded loyally to the "hurry call."

The total contributions from young people's organizations and Sunday schools are as follows:

Contributions.

1909.		1910.
$47,845.30	Sunday Schools	$50,475.62
32,657.37	C. E. & Y. P. S.	31,396.38
25,911.27	Bands & Y. L. A.	27,568.33

Bands and Young Women's Societies are auxiliary to the Woman's Board. Contributions are recorded as designated by the donors, the division of funds between the Board and the Woman's Board (from Sunday schools and Young People's Societies) being possible with the undesignated amounts.

Westminster Guild.

While the Woman's Board is seeking a special secretary for Young Women's Societies and the Westminster Guild, correspondence with the new organization is in charge of the secretary of this department. A special committee of six members of the Woman's Board acts on all matters of policy and plans for the Chapters with a committee composed of one member from each of the six Women's Foreign Boards. No new Synodical Guild secretaries have been appointed (the number being fifteen) but *one hundred* new Chapters have been added during the year. We feel confident these Chapters will multiply more rapidly when the organization work is promoted by some one who can give more attention to it. A member of the Committee of the Woman's Board wrote the study book, "Alaska: The Land of the Totem," which has been most popular and profitable in increasing interest in Alaska, and gifts for the special work at Haines assigned to the Chapters.

Side Lights.

In reviewing the synodical reports, we find some pertinent paragraphs. ARKANSAS, ALABAMA, MISSISSIPPI, TEXAS, and others of the southern Synods, are coming splendidly to the front. Societies are comparatively few in number, but they are struggling bravely, and will in time, carry their share of the work intelligently and cheerfully. The secretaries in these Synods are developing the grace of patience.

TEXAS reports "many new presbyterial secretaries. The time and money of our C. E. societies have been given to local work, but they are being roused to an understanding of the responsibility they have for their own Church. We must deal patiently and tactfully. Just now the results are better from Sunday schools than from young people's societies. Be patient with us and we will yet do great things for this work." OKLAHOMA says, "We need a good shaking up, but there is a visible advance. Our Sunday schools are gradually raising their standards, and many are now using the literature from our own Boards."

TENNESSEE also speaks of the Sunday schools. "The missionary

spirit is fostered as never before in our Sunday schools, and the Juniors and Bands are manifesting a greater interest. There is so much to be done in our own Synod, and the children take special delight in helping provide for our schools 'among the mountains.' We aim for at least one organization of young people in each church." The MICHIGAN secretary says, "We have nine consecrated presbyterial secretaries. It seemed as if the young people had forgotten the call for gifts for missions, but by special effort we managed to come up with our returns on the 'home stretch'."

CALIFORNIA is another Synod where the young people seem to need frequent reminders of the part of the pledge reading, "I will support my own Church in every way." The secretary writes: "Our C. E. societies seem loyal first to their county, State and field work, and the denominational work comes next. Our greatest growth in missionary interest is in the Sunday schools, and this because of our love for our Indian missionary. The Synodical Society gave to each Sunday school a picture of James Hayes, so we all know him. The 'general' does not appeal to us, and the monthly five or ten-minute talk along 'special' lines has been sure of results in our Sunday school work." NEBRASKA shows some startling figures. Fifty of the young people's societies and sixty-one Sunday schools gave nothing to the missionary boards, and former givers show a large decrease. The OHIO secretary points to a few of the local societies as her greatest encouragement. "The C. E. Union of Cleveland is a 'Sunrise Union'—all gifts going first to support a C. E. secretary in Japan. Efforts are being made to bring them back to the part of the pledge already referred to. A night school for Hungarians has been the result of mission study in one Christian Endeavor Society, and the young people pay a student to conduct services twice a month among these people. In giving we made an advance of twelve per cent. last year."

PENNSYLVANIA has reason for pride in the three "Branches"—in Erie, Pittsburg and Philadelphia presbyteries—and the one hundred home mission study classes. Local "Branch" secretaries have been elected in eighty-seven of the Pittsburg churches, and these act as correspondents for all the young people's organizations of the Church. The NORTH PACIFIC Board covers the synods of OREGON, WASHINGTON and IDAHO, and this territory reports twenty-four C. E., Junior and Band secretaries, and 130 young people's societies. They tell us, "The work has, perhaps, not been quite encouraging, but the failures will help us to plan better." One hundred and ten study classes are reported and twenty-one Chapters of the Westminster Guild.

SOUTH DAKOTA "has set a high mark and will reach it some day," but with a new secretary, new object and short working year, they have felt their limitations. In MONTANA we find another new secretary, and again "more missionary interest in the Sunday schools." NORTH DAKOTA looks forward to a fuller share in this work because of increased interest in mission study, and the large population moving into the western part of the Synod. The work in INDIANA received an impetus from the Young People's Conference at Winona Lake, which was attended by two presbyterial secretaries, and about thirty from local societies.

The KANSAS secretary is so fortunately situated that she can visit her territory. Her latest record is attendance this spring at five presbyterial meetings. She says, "Because of our changes of boundary lines, the work has been rather confusing, but by another year we shall forget we ever had less than eight presbyteries." IOWA is also adjusting to new conditions, the young people's secretary no longer handling any funds from societies. The first Westminster Guild synodical conference was held in connection with the synodical meeting last fall, and sixteen Chapters sent delegates.

This roll call is very incomplete, but no Synod has been omitted because of forgetfulness. Earnest, loyal service characterizes the reports of all the secretaries.

In Closing.

It has been a busy year—a *good* year—and in closing this brief review we would express our gratitude to all who have co-operated with the secretary in her efforts to present the call of home missions to the young people's societies. Two companies of consecrated workers stand foremost in this service—the synodical and presbyterial secretaries who have labored and prayed so faithfully, and the missionaries on the field who have responded cheerfully and promptly to all requests for news from their fields.

Contributions from Young People's Organizations

SYNODS.	YOUNG PEOPLE.		SUNDAY SCHOOLS.	
	1909	1910	1909	1910
Alabama	$102.75	$92.45	$33.55	$40.00
Arkansas	30.39	44.47	36.52	22.15
Atlantic	.....	.25	15.65	4.50
Baltimore	2,991.44	2,866.17	1,568.08	1,820.12
California	2,847.86	3,032.24	2,707.39	3,040.35
Canadian	.....	.....	1.00	.....
Catawba	52.50	19.94	13.14	5.25
Colorado	882.45	1,010.00	718.79	546.45
Idaho	.....	37.00	.....	81.34
Illinois	3,076.51	3,402.96	1,591.05	1,584.85
Indiana	1,418.86	1,407.14	980.43	932.49
Iowa	1,308.91	1,393.34	902.79	1,072.31
Kansas	1,260.07	1,555.67	398.28	394.14
Kentucky	417.86	395.43	297.72	298.08
Michigan	1,090.27	1,134.71	1,138.75	988.46
Minnesota	2,407.42	2,304.71	869.50	1,073.18
Mississippi	2.61	5.60	34.48	28.00
Missouri	2,006.92	1,858.31	1,526.86	1,540.27
Montana	130.48	169.30	144.43	174.40
Nebraska	962.07	998.71	486.12	700.85
New Jersey	4,834.08	4,699.34	6,774.08	5,963.57
New Mexico	64.35	70.10	156.48	90.56
New York	10,678.56	10,253.88	9,807.41	10,594.36
North Dakota	186.25	183.33	192.57	209.80
Ohio	4,336.86	4,143.28	2,975.00	3,192.36
Oklahoma	219.96	255.66	282.09	435.05
Oregon	333.21	637.77	89.57	148.70
Pennsylvania	13,726.91	13,210.77	12,178.77	13,747.87
South Dakota	490.25	619.00	279.30	235.52
Tennessee	581.65	635.04	400.61	481.19
Texas	367.20	327.74	307.76	285.68
Utah	134.00	72.25	136.69	60.56
Washington	481.64	849.05	336.45	376.65
West Virginia	795.46	821.22	320.92	229.22
Wisconsin	438.19	408.98	71.95	75.87

M. JOSEPHINE PETRIE, Secretary.

The Thirty-First Annual Report of the Treasurer of the Woman's Board of Home Missions

It is with a feeling of deep gratitude that the Treasurer presents her report this year. From the first year of our organization until the present time the gain in receipts has steadily advanced, with three exceptions (between 1893-98), but the growth this year has been more marked than for many years. This advance has been mainly due to the two large funds gathered (a) to meet the deficit of a year ago and (b) for the rebuilding of the Sitka school plant.

The total amount that has passed through the treasury including permanent funds reported through Mr. Olin is $602,960.27, which is an increase over last year's figures of $66,047.50, but as much of this increase was designated for special objects only a small portion of it is available for our current work.

We have received for and transmitted to the Board of Freedmen the sum of $80,151.38, which is a gain of $5,074.75 over last year's figures.

Receipts from All Sources.

Churches	$2,779.51	
Woman's Mission Society	257,165.44	
Y. L. Soc. and Bands	27,511.49	
Y. P. Soc. and C. E.'s	23,180.97	
Sabbath Schools	32,064.86	
Receipts from field	60,431.52	
Legacies	29,997.25	
Interest	5,437.46	
Rent and Sales	7,064.56	
Miscellaneous	27,861.31	
Literature	6,069.46	
		$479,563.83
Permanent Fund		17,495.09
Emergency Fund		1,726.75
Freedmen		80,151.38
Debt		24,023.22
Total receipts		$602,960.27

Disbursements.

Mission School Work.	
Alaskans	$52,802.74
Indians	58,499.82
Mexicans	39,081.89
Mormons	47,856.78
Mountaineers	112,604.18
Porto Ricans	33,085.54
Cubans	10,696.70
Foreign Populations	17,469.67
Salaries of Ministers and native helpers under Assem. Bd.	21,727.42
Field Work and Trav. Exp.	6,975.43
Office Salaries	17,064.14
Young People's Dept.	2,028.35
Literature Department	12,672.93

Printing, stationery and postage	3,438.13	
Legal Expenses	35.92	
Interest on borrowed money	2,934.35	
Exchange on out-of-town checks	144.04	
Insurance	5,693.33	
Interest on Annuities	115.52	
Over Sea and Land	100.99	
*Transfer to Assem. Bd from S. S. & Y. P. Soc.	14,309.85	
		$459,337.72
Received for current work		479,563.83
Balance		$20,226.11

*By an agreement mutually entered into by the two Boards the total amount of money received from Sunday Schools and Young People's Societies is evenly divided between them, from undesignated funds.

Quarterly Receipts and Payments for Current Work of Woman's Board.

	Receipts	Payments
1st Quarter	$55,451.76	$88,813.56
2nd Quarter	74,825.36	109,175.75
3rd Quarter	121,716.70	124,349.43
4th Quarter	227,570.01	136,845.78

Two thousand three hundred and three societies responded to the call for extra gifts to cover the deficit of the previous year totaling $24,023.22. By a transfer adjustment on last year's account of $475.47, and because of the balance to the credit of our Woman's Board we were enabled to pay off the remaining $8,670.70, allowing us to begin the year with a clean slate.

Buildings.

We have received during the year the sum of $43,469.17 designated for special buildings, which amount has been placed in the Trust Company awaiting the completion of the various funds.

Because of the deficit of the previous year resting upon the Woman's Board which called for serious curtailment and forbade any enlargement of the work, there were no buildings erected during the year with the exception of the school building at Hot Springs, N. C., which had been destroyed by fire (which expense was largely met by insurance and special gifts) and the small hospital building at Albuquerque, N. M.

The only destruction by fire during the year was the combination church and residence at Point Barrow, Alaska.

Emergency Fund.

A total of $1,726.75 has been received for the Emergency Fund and ten teachers have been assisted during a part or all of the year.

Life Members.

Ninety-five Life Membership certificates have been issued during the year. Twenty-five dollars paid in at one time for our General Fund entitles a society to name a Life Member and an engraved certificate of membership is forwarded upon request.

Permanent Fund.

Four gifts amounting to $7,960 have been added to our Permanent Fund, also $8,835.09 netted from the sale of Victoria Inn, Asheville, N. C. and $700 deposited from the sale of the Marshall property—making a total of $137,865.04 invested funds, only the interest being used for school expenses.

Annuity Fund.

Two conditional gifts have been received during the year—one for $1,500 and the other for $1,200; these have been given to the Woman's Board on the annuity plan by which the Woman's Board accepts these funds and pays out on an annuity basis the income from the same during the life of the annuitant. We have now on our list the names of five donors of such gifts representing a total amount of $17,500.

The year has closed with abundant evidence of the blessing of the Lord. He has answered the prayer of faith and blessed us in basket and in store; and since His promise never fails we enter upon the new year in confident expectation of His continued benediction.

"OPEN THY MOUTH WIDE AND I WILL FILL IT."

V. MAY WHITE, *Acting Treasurer.*

Receipts, by Synods, for "Mission School Work."

Synods.	1901-02	1902-03	1903-04	1904-05	1905-06	1906-07	1907-08	1908-09	1909-10
ALABAMA	$.....	$.....	$.....	$.....	$.....	$.....	$300.90	$512.64	$423.69
ARKANSAS	.....	.....	.....	.....	.....	.....	269.58	588.76	423.81
ATLANTIC	85.90	86.00	105.35	55.25	106.75	134.63	38.75	38.45	30.00
BALTIMORE	10,423.29	11,589.72	10,705.97	10,984.57	15,948.56	12,943.38	13,438.69	13,277.83	13,341.61
CALIFORNIA	8,481.01	9,328.99	8,895.20	10,013.01	10,913.48	11,493.67	14,339.07	14,384.84	18,093.37
CANADIAN	.....	.....	.....	.....	.....	.....	7.00	7.00	.....
CATAWBA	41.09	42.50	56.00	56.00	66.76	23.49	37.25	86.64	55.10
COLORADO	2,676.42	2,675.70	2,434.11	2,640.01	3,822.99	4,121.53	4,588.70	5,259.53	5,436.73
E. TENNESSEE	.....	.....	.....	.....	.....	.....	.....	.....	2.00
IDAHO	.....	.....	.....	.....	.....	.....	.....	.....	239.15
ILLINOIS	18,914.63	19,007.11	17,475.27	22,791.13	22,664.18	22,791.13	21,175.16	25,810.33	23,923.05
INDIANA	7,000.06	7,195.02	6,418.51	6,787.46	7,225.04	7,713.34	10,603.98	9,022.89	9,737.33
IOWA	6,643.68	6.861.05	6,777.61	7,198.02	7,942.40	8,122.83	9,029.53	8,997.52	9,589.13
KANSAS	3,320.15	3,370.97	3,136.37	4,008.48	4,744.46	4,702.18	5,618.69	5,535.18	6,793.20
KENTUCKY	1,472.74	1,901.43	1.711.42	1,766.87	1,671.86	1,810.65	2,615.60	2,782.23	2,446.08
MICHIGAN	6,176.84	6,552.85	6,753.94	7,443.73	8,546.30	12,809.74	9,620.08	10,002.33	9,725.25
MINNESOTA	5,626.39	5,773.09	5,878.60	6,851.22	7,694.60	7,908.03	8,272.04	9,304.91	8,469.24
MISSISSIPPI	.....	.....	.....	.....	.....	.....	180.07	314.89	398.71
MISSOURI	6,002.59	5,467.66	5,589.35	5,473.73	6,664.22	7,275.29	9,000.48	10,531.17	10,549.73
MONTANA	409.70	419.49	467.95	470.19	732.17	667.63	669.20	671.00	793.70
NEBRASKA	2,765.35	2,933.43	2,866.11	3,107.44	3,641.99	3,901.16	4,668.41	4,197.27	4,279.81
NEW JERSEY	22,574.91	26,558.47	22,846.26	27,149.20	26,605.40	26,720.89	26,213.02	27,029.96	27,740.07
NEW MEXICO	228.20	229.41	252.44	245.62	239.40	231.43	314.40	289.52	537.03
NEW YORK	58,186.40	60,704.33	60,087.79	62,993.31	64,719.49	65,099.11	67,845.32	65,928.64	61,410.73
NORTH DAKOTA	334.37	373.55	474.48	424.60	529.76	651.97	1,043.95	1,122.05	1,395.03
OHIO	19,038.53	19,711.09	19,641.04	20,970.14	22,100.71	23,219.79	24,044.01	25,432.23	25,724.27
OKLAHOMA	617.50	707.49	655.69	956.42	1,044.00	1,266.31	1,274.10	1,586.67	2,044.93
OREGON	2,815.51	4,118.58	3,912.76	3,479.93	2,939.59	3,059.85	4,330.66	2,762.58	6,958.42
PENNSYLVANIA	53,858.59	58,310.33	53,039.15	55,658.69	60,463.94	65,813.10	66,406.60	66,270.71	70,347.54
SOUTH DAKOTA	791.04	835.22	891.22	981.65	1,330.48	1,244.23	1,645.49	1,863.52	2,088.21
TENNESSEE	1,158.04	1,307.19	1,418.14	2,123.23	2,035.35	2,206.19	3,128.66	3,571.72	3,621.93
TEXAS	383.74	364.69	457.69	344.85	394.94	437.77	2,594.05	3,181.96	3,482.08
UTAH	292.86	360.10	382.65	937.20	952.26	859.23	818.29	751.17	422.95
WASHINGTON	1,096.91	1,199.69	1,576.63	1,456.57	1,513.24	1,817.71	2,133.15	2,339.70	4,293.69
WEST VIRGINIA	.....	.....	.....	2,036.31	2,528.37	4,912.42	3,689.67	3,287.71	3,274.33
WISCONSIN	2,428.79	2,629.49	2,103.46	2,701.09	3,777.28	3,286.84	5,311.63	6,678.32	4,610.37
	$243,845.23	$260,614.64	$247,011.16	$272,105.92	$293,559.97	$307,245.52	$325,266.18	$333,421.87	$342,702.27

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America," incorporated April 19, 1872, by Act of the Legislature of the State of New York, the sum of..... dollars, the same to be applied to the work of the Woman's Board.

Home Mission Monthly Sitka Builders

Report by the Editor, Mrs. Delos E. Finks

Most of us well know that it is one thing to plan, and quite another thing to do. When we parted in Denver one year ago, at the close of the Annual Meeting, this day was already looked forward to with some apprehension. It had been announced that the *Home Mission Monthly* would help answer Sitka's cry of need by endeavoring to secure a sufficient number of subscribers, so that the small margin above cost on each subscription, when multiplied by the many, should total a surplus which would put up one of the new buildings. Five thousand dollars would be required. The endeavor was a large one. The plan was set before the constituency by circular letters and otherwise. It was proposed that any society securing an increase of ten over the total number of subscriptions that had been forwarded the preceding year, should be entitled to one "share" in the building. A blank certificate was sent to each society that eventually it might be filled and returned for record.

As soon as the plan was well set forth there came at once assurances of co-operation, and presently the certificates began to be returned, as requested, recording one or more shares, and accompanied by the subscriptions necessary to fill the conditions.

Other societies, that could not hope to secure a full share, were trying just as zealously to do what they could, for it was known that every subscription gained helped to make success more certain.

As the months passed the wave of advance was more and more felt. Larger editions were required. During the year 394,000 copies of the magazine have been printed and circulated, and for the past three months it has required an edition of 35,500 each month to meet the demand for regular subscribers and extra copies. Certificates of shares have come in splendidly, some societies gaining one share, some two or three, and one society five and still another eight shares. To-day, it is my happy privilege to tell you that success has crowned this magnificent coöperation. The *Home Mission Monthly* building at Sitka is assured, and the money will be ready when called for. It is my further privilege to bring you this book for the inspection of those interested. The cover bears the inscription "*Home Mission Monthly* Sitka Builders," and within you will see pages well filled with these same certificates of shares of societies. To my eye the pages are more beautifully embellished thus than by the finest illustrations and far more fascinating than fiction, for every page spells loyalty and earnest effort, and, best of all, gives token of a great surging, onward movement of progress. For surely you recognize that the fundamental idea in increasing the list of subscribers is really to increase the number of those throughout our Church who are informed concerning the work of our Women's Board of Home Missions, to multiply prayers, and to secure, through this knowledge and prayer, a full treasury. The Sitka building, gratifying as is the achievement, in the language of commercial economics, is only a by-product.

With next November the *Home Mission Monthly* begins its twenty-fifth year. Such an event, in the history of this organ of the Woman's Board, should be marked by some substantial and evident token. Now note how two things come together in a very significant way. When the Board named the sum for the Sitka building it was simply to cover the cost of its erection. Furnishings and equipment were not included. It is now proposed that the building shall not only be erected, but shall be furnished and equipped by the *Home Mission Monthly* as a

happy completion of the magazine's first quarter-century. It is planned to mark the coming Jubilee year by still moving forward—and in this way: Any society that has already won a "share," with duly recorded certificate, which shall send a total number of subscribers equal to that of last year, may secure a duplicate share in the equipment; and any society falling short this past year may still have a share, by securing the additional increase necessary. The Sitka Builders' book is so arranged that the required leaves can be inserted. This proposed plan will keep good the number of subscribers we now have, and swing the magazine forward with a fine impetus into the new quarter-century.

This project is put before you to-day to learn if it meets with acceptance. As many as approve, please wave the hand. The plan is approved, Madam President, and presently we will try it.

Report of the Superintendent of School Work

The work of the School Department of the Board of Home Missions during the year ending April 1, 1910, has been carried on without special incident. There has been rather less than usual of the interruption from resignations, prevalence of disease, deaths and other causes. In a number of the fields the work has progressed under encouraging conditions, and we have been able to secure gratifying results, not only as shown by statistics but in the higher and more to be desired character of spiritual and permanent interest.

On account of the deficit incurred the previous year we were confronted with the necessity of reducing the appropriation for maintaining the work. As the salaries were not reduced the burden of the reduction was placed upon current expenses and repairs and improvements. Notwithstanding this disadvantage, the principals of our boarding schools and our teachers and other missionaries all set about the work of the year with courage and determination to make the most of every dollar appropriated, with the result that the year was completed without serious detriment to the work. However the reduction in current expenses made it necessary in some schools to reduce the number of pupils that could be maintained, and to omit very much needed repairs. This is a burden that must be taken up the coming year. It will be necessary to greatly increase our appropriation to repair and improve our buildings and equipment, and to increase current expenses so as to permit the schools to be conducted to the limit of their capacity. The liberal response of the constituency of the Board during the past year has liquidated the deficit. It is hoped that the contributions of the coming year will be so liberal as to permit placing all our schools in such a condition of repair and improvement that we can look forward to the highest efficiency in the administration of the work, and to an attendance that will reach the limit of capacity in each school.

Alaskan Field.

During the year the Woman's Board supported missionaries and interpreters at Barrow, Gambell, Haines, Hoonah, Howkan, Juneau, Kasaan, Klawock, Klinquan, Kluckwan, Saxman, Shakan and Wrangell, together with twelve teachers and other workers at the Sitka Training School and two nurses. One nurse was in charge of the hospital at Haines, associated with Rev. Allen F. McLean; and one nurse took care of the hospital at Sitka, in addition to giving attention to the needs of the native families in the vicinity. The form of her effort for these people consists largely in giving instruction in sanitation and hygienic conditions of living. This is a form of Christian service very much needed by the natives of the whole Alaskan field. The relief that can be given them from physical suffering prepares the way for the presentation of the Gospel and for influencing them to higher and more effective living. Tuberculosis seems to be the prevailing disease among the natives, and on account of their habits of living it is very difficult to discover it in its incipiency and to prevent the spread of the contagion.

The plans for rebuilding the Training School at Sitka include provision for five structures: Administration Building, two dormitories for large pupils and two dormitories for small pupils, all heated from a central heating plant and lighted from the hydro-electric light and power plant that is now being installed. It is hoped that these buildings will be erected in time for the opening of school in the fall, thus relieving the school from the discomforts and exposure that have been suffered the past year in the old buildings. The work of this school has continued with its usual efficiency in all departments. An exhibit was made at the Alaska-Yukon-Pacific Exposition. It attracted favorable comment and has rendered excellent service in extending the knowledge of our work. With the new buildings thoroughly equipped, we hope to render a service to these people that will greatly advance them toward self-supporting labor and enlightened Christian living.

MISSIONS OR SCHOOLS IN THE ALASKAN FIELD UNDER THE CARE OF THE WOMAN'S BOARD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath Schools	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Presb. Hospital	Haines	2	...	...	...	...	...	...	...
Sitka Hospital	Sitka	1	...	...	...	...	...	...	...
Sitka Training School	Sitka	13	102	8	110	1	110	...	10
Totals		16	102	8	110	1	110	...	10

Indian Field.

At Tucson and Ganado, Arizona; Hoopa, North Fork, and Pitt River, California; Fort Hall and Lapwai, Idaho; Kickapoo Reservation and White Cloud, Kansas; Wolf Point, Montana; Omaha Reservation, Nebraska; Jewett, New Mexico; Anadarko, Dwight, Elm Spring, Good Will, Oklahoma; Shem City, Utah; and Neah Bay, Washington.

The work of the schools and missions maintained by the Woman's Board on the Indian Field has been of the deepest interest. The avowed policy of the Government to gradually withdraw in many places the school work for the Indians has greatly added to the responsibility of the mission schools. In many of the reservations the Indians have had their lands allotted, and are thrown on their own resources for developing homes and maintaining the institutions of society. They are confronted with the task of organizing and providing more and more for their own churches and for their social and economic needs. Moreover the vices and temptations of the surrounding white population, with which they are compelled, more or less, to mingle, and the new conditions with which they must come in contact, make the strongest appeal to them when they are least ready to maintain themselves against the seductions of drink and other vices that especially appeal to their natures.

Decided advances have been made in several of our boarding schools, notably at the Indian Training School at Tucson, Arizona. Here the new buildings have been occupied to their capacity; the farm has been so developed as to make a decided increase in the production of things needed for consumption and use in the schools; and classes

have been formed for training the older and better-prepared pupils for voluntary religious service among their own people when they return to their homes. It will be very difficult indeed to fill the place made vacant by the death of Mr. Lawrence, who had so auspiciously begun what promised to be a long and useful service for this mission.

The school at Good Will has been managed with exceptional success during the year. The chief detriment has been a winter of unusual severity. The buildings at this school are numerous but small and poorly planned for economic and effective administration. We will be called upon in the near future to make sufficient provision for this need. The farm management has become more effective as a means of training the young men for making a livelihood from their allotments, and of increasing the production of meat, poultry, grains and other things that are consumed in the mission. There is a marked increase in the interest, sympathy and support of the Christian parents of the children on the Sisseton Reservation and a desire to respond to the opportunities that are offered them in this school.

At Jewett, N. M., the school has been conducted to the limit of its capacity. There are, however, accommodations here for only eight girls and seventeen boys. The capacity of this school should be increased to at least forty. It is pathetic to have to turn away so many needy children whose parents are anxious to have them enjoy the benefits of the school. With added capacity the extra number could be provided for with only slight increase of expense.

At Jemez, N. M., for a number of years we conducted a day school, and finally turned it over to the Government, and our teacher was continued in the service of the public school. Recently the Government has withdrawn its support, and it has been decided to renew our services there.

We hope to be able to supply the Duck Valley Indian Mission in Nevada as soon as suitable workers can be found.

MISSIONS OR SCHOOLS IN THE INDIAN FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Ganado	Ganado, Ariz.	2	...	14	14	...	...	...
Sacaton	Sacaton, Ariz.	3	...	...	...	...	...	...
Tucson	Escuela, Ariz.	12	129	...	129	129	50	42
Hoopa	Hoopa, Cal.	2	...	...	...	200	50	...
North Fork	North Fork, Cal.	2	21	...	21	35	...	...
Pitt River Mission	Glenburn, Cal.	1	...	...	...	...	...	...
Fort Hall	Blackfoot, Cal.	1	...	...	...	...	...	2
Lapwai	Lapwai, Cal.	2	...	7	7	...	...	...
Kickapoo Reservation	Germantown, Kan.	1	...	...	...	15	...	2
White Cloud	Rulo, Neb.	1	...	...	...	75	...	...
Wolf Point	Wolf Point, Mont	4	28	11	39	38	...	1
Omaha Reservation	Macy, Neb.	1	...	...	...	...	...	...
Jewett	Liberty, N. M.	4	27	1	28	27	...	10
Mary Gregory Memorial	Anadarko, Okla.	8	75	6	81	62	48	9
Dwight Miss'n School	Marble City, Okla.	8	80	36	116	123	65	9
Elm Spring	Welling, Okla.	3	38	29	67	60	30	...
Good Will	Sisseton, S. D.	10	98	6	104	98	60	...
Shem City	Santa Clara, U.	1	...	...	...	75	...	...
Neah Bay	Neah Bay, Wash.	1	...	...	...	99	...	...
Totals		67	496	110	606	1036	303	75

Mexican Field.

The work on the Mexican field at San Pablo, Colorado; and Agua Negra, Arroyo Hondo, Chamisal, Chimayo, Costilla, El Rito, Embudo, Ocate, Taos, El Prado, El Ranchos, Ranchito, Tierra Amarilla, Trementina and Truchas, New Mexico, has been conducted along the usual lines. Evangelistic services were held in a number of the missions where our schools are maintained with exceptional success, notably at Chamisal. This school was transferred from Penasco to this place, and the wisdom of the movement has been demonstated by the success of the year. The teacher who has so successfully conducted this school is a native, Mr. Cosme Garcia. A native teacher also conducted the work at Arroyo Hondo.

At Embudo, where we have had only one teacher for ninety pupils, with half day sessions, a fine building, the Augusta Holmes Lockwood Memorial, is being erected, providing two school rooms and accommodations for two teachers. A large part of both the material and the unskilled labor necessary for this building has been provided by the people, amounting to practically one half the cost of building. It will be possible in this school to carry the instruction up through the eighth grade, incidentally giving such normal training that those who complete the grades will be eligible to teach in the public schools of the Territory. It appears advisable to make provision for the consolidation of the schools in the Taos district, and to raise the standard of instruction as at Embudo.

The boarding schools were conducted with their usual success during the year at Los Angeles, California, and Albuquerque and Santa Fé, New Mexico. The Spanish school at Los Angeles is still maintained in the old quarters. The rapidly developing city of Los Angeles has so intruded upon our work here that it will be necessary as soon as possible to transfer this school to some other location, preferably in the suburbs of the city; the work should be enlarged so as to accommodate a larger number of the needy Spanish speaking people of this part of California. The Mexican population of Southern California is rapidly increasing, being now something over sixty thousand, with very little special provision made for the growing children.

The Menaul school at Albuquerque, on account of the reduced appropriation last year, was not conducted quite to its full capacity. This will be provided for the coming year. The work of the school has been maintained with the usual efficiency and success. The health of the pupils has been good. The industrial features of the work have been more clearly defined and effectively executed. A hospital has been erected, and only waits furnishing to be made available.

The Mary E. James School for boys has been maintained with numbers up to the limit of its capacity. Nine boys have accepted Christ and formally united with the church. A number of others are ready to do so as soon as the consent of their parents can be obtained. The grounds about the school have been prepared and planted, and thus furnish a means of training the pupils in gardening and horticulture as well as provide some income for the school.

The work of the Allison School for girls has been kept up to its usually high standard. Very little illness has occurred during the year. The systematic and thorough teaching of the Bible is a feature of the work of this school. There is ample material in the older girls here for training for special service among their own people.

MISSIONS OR SCHOOLS IN THE MEXICAN FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Los Angeles School..	Los Angeles, Cal.	2	39	...	39	39	39	39
Los Angeles Mission.	Los Angeles, Cal.	1	...	...	...	...	...	...
Ignacio	Ignacio, Col. ...	1	...	...	...	...	...	...
San Pablo	San Pablo, Col..	1	...	47	47	25	13	2
Menaul School	Albuquerque, N. M.	13	180	5	185	180	126	37
Agua Negra	Holman, N. M...	1	...	39	39	30	...	...
Arroyo Hondo	Arroyo Hondo, N. M.	1	...	47	47	38	...	...
Chamisal	Chamisal, N. M..	1	...	45	45	...	...	57
Chimayo	Chimayo, N. M..	2	...	120	120	40	...	9
Costilla	Costilla, N. M...	2	...	60	60	20	...	1
El Rito	Chacon, N. M...	1	...	38	38	40	...	1
Embudo	Dixon, N. M.....	2	...	63	63	44	29	...
Ocate	Hall's Peak, N. M.	1	...	32	32	26	...	...
Mary E. James School	Santa Fe, N. M..	3	39	...	39	39	...	9
Allison School	Santa Fe, N. M..	9	136	...	136	136	40	26
Pyle Memorial	Taos, N. M.....	1	...	64	64	55	2	12
Taos (El Prado)	Taos, N. M.....	2	...	80	80	36	...	...
Taos (El Ranchos) ..	Ranches of Taos, N. M.	1	...	70	70	65	...	3
Taos (Ranchito)	Taos, N. M.....	1	...	59	59	25	...	...
Tierra Amarilla	Tierra Amarilla, N. M.	2	...	46	46	24	...	...
Trementina	Trementina, N.M.	3	...	55	55	61	30	2
Truchas	Truchas, N. M..	2	...	65	65	50	19	1
Totals		53	394	935	1329	973	298	199

Mormon Field.

Day schools on the Mormon field were conducted at the following points during the year: Fairview, Ferron, Mendon, Monroe, Panguitch, Salina and St. George. It was necessary, on account of the increase in interest and attendance, to provide one additional teacher for Fairview and one for St. George. All these schools have enjoyed an attendance up to the limit of capacity, and indeed there was a demand for a much larger number at several points than could be accommodated.

There was a special development of interest in Gunnison, where the work was carried on by a Bible reader who conducted services, both mid-week and on Sunday, in connection with Sunday-school and other meetings.

At Payson also two young women are conducting the work of the church without compensation in place of the school work, which was discontinued last year. They have been especially successful in encouraging our members and adherents of the church, the result of previous school and missionary effort. A new pastor is to take up the work of the church. At present there is a strong desire on the part of all non-Mormon people who have Christian tendencies to unite in one organized body.

Our academies at Logan, Mount Pleasant, Salt Lake City, and Springville enjoyed an attendance to the limit of their accommodations; and this notwithstanding that in Logan and Springville we discontinued the lower grades heretofore provided for day pupils.

It is expected that an additional dormitory for girls at Mt. Pleasant will be completed in time for the opening of school in the fall.

Provision made during the year for rearranging the space in the New Jersey Academy at Logan, so as to accommodate a larger number of students, will be completed during the summer.

The evangelistic work done during the summer by the tent meetings, and the increased activity on all fields under the direction of the Home Board, have greatly stimulated the interest in these schools, and it is hoped that in the near future they will be so equipped that they will compare favorably with the very best equipped public schools with which they compete.

MISSIONS OR SCHOOLS IN THE MORMON FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Fairview	Fairview, Utah .	2	...	46	46	14	...	...
Ferron	Ferron, Utah ..	3	...	96	96	55	19	...
Gunnison	Gunnison, Utah.	1	...	...	...	54	...	...
New Jersey Acad....	Logan, Utah ..	6	27	100	127	60	4	2
Mendon	Mendon, Utah .	1	...	14	14	25	11	6
Monroe	Monroe, Utah...	2	...	55	55	35	...	...
Wasatch Academy ..	Mt. Pleasant, U.	9	21	127	148	75	...	2
Panguitch	Panguitch, Utah	2	...	44	44	12	...	...
Payson	Payson, Utah...	2	...	...	...	...	...	...
Salina	Salina, Utah ...	1	...	64	64	64	...	...
Collegiate Institute .	Salt Lake City, Utah	7	67	40	107	97	24	5
Hungerford Acad. ...	Springville, Utah	8	41	212	253	110	30	12
St. George	St. George, Utah	3	...	73	73	30	...	...
Totals		47	156	871	1027	631	88	27

Mountaineer Field.

The work of the Woman's Board on the Mountaineer field is now conducted in Kentucky, North Carolina, Tennessee, West Virginia, and this year for the first time in Missouri, where missions have been established at Gladstone and Reeds Spring. The different schools together with statistics relating to each will be shown in the statistical table at the close of the comments on this field.

Kentucky.

The schools at Mount Vernon and Harlan have enjoyed unusual success. Special evangelistic services were conducted at Harlan, as a result of which not only a large number of the parents of the children and the people of the community professed Christ but practically every pupil of sufficient age in the school made profession of religion.

A high grade of Bible instruction has been given daily in Brown Memorial School at Mt. Vernon. Here the day school covers all the grades from the lowest primary up to the high school, and all the pupils are directly reached daily with systematic instruction in the Scriptures.

The Board maintains missions at Cortland, and Manchester, and pays the salary of the principal at Pikeville Academy.

North Carolina.

The work of the group of boarding schools in Asheville has been conducted during the year with the usual efficiency and interest. The

graduating class of the Normal and Collegiate Institute this year is of more than ordinary strength and preparation for service. The Home Industrial School continues to train young girls in character and usefulness. A real quickening of spiritual life has been disclosed throughout the year among all the pupils. Pease House has been full to the limits of its capacity of the needy girls. It is a matter of regret that similar provision cannot be made for boys.

At the Farm School the usual excellent quality of teaching and training has been manifested throughout the year. The industrial work has been pressed with exceptional activity and efficiency. Different departments of farming were placed on a high basis of intelligence and effectiveness. The dairy department especially has, through the legacy of a friend, been equipped with a herd of registered Holstein cows. The dairy is managed according to the most improved plans, by a thoroughly trained expert. It is planned to demonstrate to the Mountaineer people the special value of this industry to that section and to train young men to develop it intelligently at their home farms throughout this mountain region. Plans have been made, and the means have been provided, and the property rights secured, for the installation of a hydro-electric plant that will furnish power and light for our whole plant at a merely nominal cost. This will make the work of the Farm School more efficient and reduce greatly the danger from fire.

Bell Institute has enjoyed a very successful year, free from the trials and perplexities that formerly disturbed it, and there has been no serious interruption from illness or other causes. The Bible instruction given in this school is systematic, thorough and far-reaching, every student having a regular and careful training in this as in other branches of study.

At Hot Springs the disaster from fire has been entirely repaired in the erection of a commodious, beautiful and well equipped school building. This new building was ready for occupancy in January. It is planned to increase greatly the capacity of this school during the coming year.

At Concord the Laura Sunderland Memorial School had an unusually successful year. The property is in good condition. The grounds are beautifully kept, and are an example to all observers of the effective combination of beauty and utility. Souls have been won for Christ. The study of missions is a feature of this school. The C. E. Society has been active and the interest genuine and far-reaching.

The kindergarten work has been continued at Marshall with excellent success under Miss Penrose. A special field for this work is offered by the large settlement of workers in the cotton mill near Marshall.

The group of schools about Marshall have enjoyed the advantage of social service as well as spiritual oversight by the chairman of the Home Mission Committee of French Broad Presbytery. The work at these places is getting to a point where a transfer of the school work must be made soon to the public school authorities. This will necessitate the continuation in some form of missionary endeavor and Bible work and other forms of Christian work associated effectively with the pastoral work provided by Presbytery. The same is true of the group about Burnsville.

In the Laurel Field, under the superintendence of Miss Frances L. Goodrich, the transition has already begun. During the year meetings have been held for the promotion of social interests and for improving the farming industry of the country. Several meetings were held in which prominent instructors from the State Agricultural College delivered addresses and gave advice. The intimate association of the

economic development with the social and spiritual work of this district is giving the whole community a decided uplift. For the first time in five years Madison County, which includes most of these fields, for several days had not a single inmate in its jail. This does not mean that there has been an entire subsidence of vice and crime; it means that the work of the Woman's Board in this district has practically revolutionized the social and spiritual standards of the community. The persistent training in knowledge of the Bible and the principles that it teaches has had its effect in this community.

In addition to the work of the schools as indicated in the table, missionaries have been supported at Burnsville, and Reems Creek.

Tennessee.

The readjustment of our work in such a way as to co-operate with the public schools without competing with or superseding them has been entirely successful.

The boarding school at Huntsville has been conspicuously successful in its work. Four have united with the church.

At Sneedville the community has decided to undertake to conduct the high school, and arrangements have been made to dispose of our high school building to the County, where we trust that the work that has been done will prove a solid foundation for the future success of the people in their efforts to maintain their educational work.

At Erwin the rapid development of the town, on account of the advent of the railroad, has thrown a special burden on the school. It was necessary to provide an additional teacher during the year. (The special need of Rock Creek, the most needy district of this locality, will be provided for the coming year with an added missionary.) At an early date the town of Erwin will be able, we hope, to conduct its own school work, and then we can devote our efforts especially to the spiritual needs of the Rock Creek neighborhood.

Evangelistic and school work combined has been conducted at Ozone, Crab Orchard and Grassy Cove, by teachers recommended by us though not supported by the Woman's Board.

A missionary has recently been sent to reopen the work at Vardy, at the urgent request of the community. A missionary has also been maintained at Sycamore.

West Virginia.

An especially successful year was enjoyed by the school at Lawson —The Pattie C. Stockdale Memorial School. The accommodations provided here for twenty-two pupils did not nearly meet the demand for service. A great need is felt for provision for domestic training and the teaching of household economics. A strong demand is made for an added teacher at this school.

Missionaries have been maintained at Brush Creek, Clear Creek, Dry Creek, Jarrolds Valley and White Oak. All of these report an active interest in their work and a number of converts.

Missouri.

The new field opened at Gladstone has been successfully maintained during the year. The need of a home for the missionaries here has been met, and the mission now has an equipment that will permit vigorous and effective work. Our missionaries have been especially helpful in promoting the temperance movement that has become so active in that State.

Missions or Schools in the Mountaineer Field.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Cortland	Cortland, Ky.	1	...	...	...	80	...	10
Harlan	Harlan, Ky.	7	23	223	246	240	20	51
Hindman	Hindman, Ky	1	...	...	...	60	18	35
Manchester Mission.	Manchester, Ky.	1	...	...	...	120	...	1
Brown Memorial School	Mt. Vernon, Ky.	8	30	181	211	...	...	...
Pikeville	Pikeville, Ky.	1	...	...	...	...	...	...
Totals for Kentucky		19	53	404	457	500	38	97
Normal and Collegiate Institute	Asheville, N. C.	15	172	116	288	320	82	9
Home Industrial	Asheville, N. C.	8	130	10	140	140	130	12
Pease House	Asheville, N. C.	1	50	...	50	50	50	11
Farm School	Farm School, N.C.	13	194	12	206	215	150	25
Allanstand	Allanstand, N. C.	2	...	56	56	80	20	...
Banks Creek	Cane River, N. C.	2	...	51	51	75	20	1
Bell Institute	Walnut, N. C.	8	71	191	262	225	92	7
Mark Lance Mem'l.	Big Laurel, N. C.	1	...	...	...	40	...	...
Big Pine	Big Pine, N. C.	2	...	72	72	30	25	...
Brittain's Cove	Weaverville, N.C.	1	...	...	...	54	...	4
Burnsville Mission	Burnsville, N. C.	1	...	...	...	...	...	...
Laura Sunderland Memorial	Concord, N. C.	6	75	...	75	75	3	9
Gahagan	Belva, N. C.	1	...	...	...	73	...	...
Hopewell	Walnut, N. C.	1	...	30	30	47	34	...
Dorland Inst.	Hot Springs, N. C.	10	142	34	176	180	176	15
Jack's Creek	Day Book, N. C.	2	...	79	79	110	...	...
Jupiter Mission	Alexander, R. 2, N. C.	1	...	...	...	...	...	...
Little Pine Mission.	Marshall, N. C.	2	...	125	125	109	...	4
Marshall	Marshall, N. C.	1	...	...	...	110	100	6
Mt. Neta	Walnut, N. C.	1	...	71	71	80	...	5
Pensacola	Athlone, N. C.	2	...	63	63	82	...	4
Reems Cr'k Mission.	Brankton, N. C.	1	...	...	...	...	...	...
Stella Jewell Mem'l.	Revere, N. C.	2	...	68	68	35	...	...
Rice Cove	Big Laurel, N. C.	2	...	24	24	40	...	...
Shelton-Laurel	Alleghany, N. C.	2	...	33	33	53	...	...
Upper Shelton-Laurel	Carmen, N. C.	2	...	...	...	37	...	...
Spillcorn	Big Laurel, N. C.	1	...	54	54	130	...	...
Walnut Run	Marshall, N. C.	2	...	68	68	70	40	...
Walnut Spring	Marshall, N. C.	2	...	69	69	60	20	3
White Rock	White Rock, N. C.	2	...	26	26	29	...	...
Totals in North Carolina		97	834	1252	2086	2549	942	115
Dwight Institute	Erwin, Tenn.	3	...	181	181	...	11	...
Mossop Memorial	Huntsville, Tenn.	2	31	...	31	30	31	4
Jewett	Grandview, Tenn	2	...	54	54	75	...	1
Juniper	Sevierville, Tenn.	2	...	150	150	65	...	31
Rocky Fork	Rocky Fork, T.	2	...	94	94	79	14	4
Sneedville	Sneedville, Tenn.	3	...	180	180	61	...	...
Sycamore	Sneedville, R. 4, Tenn.	1	...	...	...	30	...	18
Totals in Tennessee		15	31	659	690	340	56	58

MISSIONS OR SCHOOLS IN THE MOUNTAINEER FIELD—Continued.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Brush Creek	Cabell, W. Va.	2	...	...	...	41	32	10
Clear Creek	Clear Creek, W. Va.	2	...	...	...	42	8	2
Dry Creek	Dry Creek, W. V.	1	...	...	...	250	...	37
Jarrold's Valley	Jarrold's Valley, W. Va.	2	...	...	...	200	38	3
Lawson	Lawson, W. Va.	3	36	19	55	108	51	...
White Oak	White Oak, W. Va.	1	...	...	...	120	25	13
Totals in West Virginia		11	36	19	55	761	154	65
Gladstone	Gladstone, Mo.	2	...	...	...	65	15	40
Reeds Spring	Reeds Spring, Mo.	1	...	...	...	33	...	...
Totals in Missouri		3	...	...	...	98	15	40
Totals in Mountaineer Field		145	954	2334	3288	4248	1205	375

Foreigner Field.

The work of the Woman's Board among the Foreigners of our land has grown out of the urgent need for Christian influence over the foreign races that are thronging our manufacturing, mining and transportation centers. Workers have been maintained at the following points: Chicago, Illinois; Denver, Colorado; Kansas City, Kansas; Baltimore, Maryland; Calumet and Detroit, Michigan; St. Joseph, Missouri; Montclair and Jersey City, New Jersey; Brooklyn, New York and Ellis Island, New York; Cincinnati, Ohio; Beaver Falls, Bristol, Chester, Easton, Erie, Luzerne, Philadelphia, Germantown and Siegfried, Pennsylvania; Rowena, Texas; Middleton, West Virginia; and Green Bay, Wisconsin.

The work done in each locality varies with the local needs of the people assisted. They come to us without a knowledge of our economic or social standards, intent on seeking to better their fortunes, and pressed forward by the urgent need of the means of ordinary livelihood. The work takes the form of schools for teaching them the English language and such things as are most necessary for them to know in making a living, training the little children in the kindergartens, conducting night schools for adults, mothers' meetings, and Sunday-schools, and helping them to plan for themselves methods of wholesome social expression. All the workers testify to the very general interest and active help of voluntary Christian workers in almost all the fields. The workers for these fields need to be men and women of the strongest character, of the greatest resources in tact, knowledge and capacity to sympathize with the people, and to take their point of view. The hearty response of the people helped, and their appreciation of the assistance rendered, gives constant stimulus to extend and develop the work. This form of Christian missions is especially needed because the simple, unsophisticated foreigners are a prey to those who would profit by their ignorance, not only financially but morally and socially.

MISSIONS OR SCHOOLS IN THE FOREIGNER FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Industrial Classes	Conversions
Emily Yale Schools..	Chicago, Ill.	4	...	150	150	90	173	...
Gary	Gary, Indiana .	...	...	...	...	...	...	...
Kansas City	Kansas City, Kas.	1	...	38	38	61	...	2
Bohemian Kindergarten	Baltimore, Md. .	2	...	90	90	...	...	...
Italian Mission	Detroit, Mich. ..	1	...	35	35	20	40	...
Italian Mission	Calumet, Mich. .	1	...	42	42	38	36	12
St. Joseph	St. Joseph, Mo..	1	...	56	56	25	53	...
Montclair	Montclair, N. J..	1	...	25	25	93	...	...
Jersey City	Jersey City, N. J.	1	...	40	40	100	...	11
Italian Mission	Brooklyn, N. Y..	1	...	...	...	174	75	20
Ellis Island	Ellis Island, N. Y.	1	...	...	...	...	...	...
Italian Mission	New York, N. Y.	1	...	100	100	250	120	...
Magyar Mission	New York, N. Y.	1	...	...	...	60	...	8
Cincinnati	Cincinnati, Ohio.	1	...	120	120	41	...	1
Beaver Falls	Beaver Falls, Pa.	1	...	...	...	...	...	...
Bristol	Bristol, Pa.	1	...	...	...	...	...	...
Chester	Chester, Pa.	1	...	70	70	38	...	...
Easton	Easton, Pa.	1	...	40	40	70	...	10
Erie	Erie, Pa.	1	...	...	...	...	...	...
Luzerne Kindergarten	Luzerne, Pa. ...	1	...	65	65	...	40	...
Italian Mission	Philadelphia, Pa.	4	...	80	80	250	154	...
Hungarian Mission ..	Philadelphia, Pa.	1	...	65	65	26	...	...
Germantown	Germantown, Pa.	2	...	115	115	75	70	18
Siegfried	Siegfried, Pa. ..	1	...	60	60	120	...	...
Rowena	Rowena, Texas .	1	...	...	...	...	14	7
Middleton	Middleton, W. Va.	1	...	40	40	19	28	2
Green Bay	Green Bay, Wis.	3	...	...	...	...	...	56
Totals		37	...	1231	1231	1550	803	147

Porto Rican Field.

In Porto Rico day schools were maintained at Anasco, Aguadilla, Lares, Mayaguez (Marina School), San German and San Juan. The Colegio Americano at Mayaguez is also a day school, in which the grades are taught up to the ninth grade. These schools have all been well patronized. In most of the schools there were many more applicants for admission than could be accommodated.

In Anasco, the Marina and at San German the pupils taught are of the poorest and most needy classes. Here classes in embroidery and needlework are taught, for which the girls show special aptitude. Instruction in the Bible to Porto Rican children is attended with the deepest interest. The Bible stories, its messages and precepts, come to them with all the interest of novelty and free from the conventions that surround them in our own land. They are apt in memorizing, and enjoy and retain the lessons that they learn from the Bible characters and incidents.

The O'Neill Memorial School at San Juan has been especially prosperous. Here the pupils are largely of the well-to-do classes. The school has therefore obtained an influence in reaching the more influential families that are approached by our mission.

The school at San German is taught by a native Christian teacher, who conducts a day school during the week days and has daily prayer and Bible study. The classes are conducted only in the primary branches. This teacher conducts Sunday-school in her own class room, and keeps in close touch with the parents of the children by frequent visits. She is a conspicuous example of the possibilities of the natives being so trained and inspired as to develop their own people.

The San Juán Hospital has had its capacity for clinics, care of

patients and surgical operations taxed to the utmost. Its corps of consulting and operating surgeons is composed of men of the very highest character and professional qualifications in the island. The treatment of the patients is in accordance with the most modern methods and experience in the surgical and hospital practice in the States. Sixteen young native women will graduate from the training class for nurses, and will go out to apply their beneficent skill to those of their own race needing their services. The hospital has an excellent reputation all over the island, and has thoroughly established itself in the confidence of the people.

The situation of the hospital is most desirable, but the wooden buildings in which it is established now have so deteriorated that there is immediate need of a building program to replace them with modern structures, equipped with all modern facilities for caring for the sick and suffering.

During the year 1909 over 9000 patients of all classes, including dispensary patients, were treated. Of this number, 3600 were men, 3900 women, and 1900 children. The total number of operations during the year was 379. During the month of March, just closed, there were 45 operations, most of them to be classed as major operations.

Early in the year the need for clinical service at Toa Alta, a distance of about twelve miles from Santurce, the location of the hospital, was so great, and the requests were so urgent for help, that it was decided that Dr. Dunaway should go out there and give two days of each week to clinical service. At every visit more presented themselves for treatment than could be effectively prescribed for in the time available. Dr. Dunaway treated as high as 230 in two days. This was found to be quite beyond her strength, and the number now permitted to be treated is an average of about 100 at each visit.

MISSIONS OR SCHOOLS IN THE PORTO RICAN FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Aguadilla	Aguadilla, P. R..	5	...	158	158	87	27	3
Anasco	Anasco, P. R. ..	3	...	113	113	102	...	...
Lares	Lares, P. R.	3	...	125	125	50	...	2
Colegio Americano ..	Mayaguez, P. R.	6	...	205	205	101	8	3
Marina School	Mayaguez, P. R.	5	...	192	192	192	34	...
San German	San German, P. R.	1	...	34	34	20	...	...
San Juan	San Juan, P. R..	3	...	100	100	125	30	10
Presbyterian Hospital	San Juan, P. R..	8	...	...	...	...	...	...
Totals in Porto Rico		34	...	927	927	677	99	18

Cuban Field.

Four schools were maintained in the Cuban field, as is shown in the table. All these schools have been filled to their capacity. Excepting in Havana the provision for education by the local government is very inadequate. The need, therefore, of these schools is more pressing, perhaps, than in any field that we occupy. Funds are in hand for erecting a building at Guines. The building has not been begun because of the insufficiency of the funds to erect the kind of a building that is required. The raise in the cost of material and labor is largely responsible for this delay.

MISSIONS OR SCHOOLS IN THE CUBAN FIELD.

Name of Mission or School	Location of Post Office	No. Missionaries or Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Guines	Guines, Cuba ..	4	...	112	112	108	30	...
Colegio Westminster.	Havana, Cuba ..	5	...	48	48	3	...	...
Nueva Paz	Nueva Paz, Cuba	2	...	112	112	82	14	...
Sancti Spiritus	Sancti Spiritus, Cuba	3	...	123	123	50	8	4
Totals in Cuba		14	...	395	395	243	52	4

STATISTICAL REPORT OF THE MISSION SCHOOL DEPARTMENT.

Populations.	Missions and Schools					Sabbath Schools and Sabbath-School Scholars			
	No. Missions and Schools	No. Missionaries and Teachers	No. Boarding Pupils	No. Day Pupils	Totals	No. Sabbath Schools	No. Sabbath School Scholars	No. Members Young People's Societies	Conversions
Alaskans	15	35	102	8	110	1	110	.....	10
Indians	19	67	496	110	606	11	1,036	303	75
Mexicans	22	53	394	935	1,329	19	973	298	199
Mormons	13	47	156	871	1,027	10	631	88	27
Mountaineers .	53	145	954	2,334	3,288	53	4,248	1,205	375
Foreigners ...	27	37	.....	1,231	1,231	18	1,550	803	147
Porto Ricans..	8	34	.....	927	927	7	677	99	18
Cubans	4	14	.....	395	395	4	243	52	4
Speakers	...	3	.....	.....	.....	.....	.....	.....	.....
Totals	161	*435	2,102	6,811	8,913	123	9,468	2,848	855

*Of these, fourteen are ordained missionaries of the Board, and seventeen are evangelists or native helpers whose salaries are paid either in whole or in part by the Woman's Board.

Summary.

There have been, during the past year, 161 missions and mission schools under the care of 435 missionaries and mission teachers. The number of pupils enrolled aggregated 8,913, of which 2,102 were boarding and 6,811 day pupils. There have been 123 Sunday schools maintained with 9,468 Sunday school scholars, and a membership of 2,848 in Young People's Societies. There have been 855 conversions reported.

In Memoriam.

During the year one of our faithful workers has been called from her labors to the rest and reward of the Master whom she served. Miss Anna MacArthur, head matron at the Farm School, N. C., returning to her post from a leave of absence, died after a short illness, July 15, 1909. She faced the end bravely and cheerfully, while she thought and planned for others and for the institution that she loved so well. Miss MacArthur's early life upon a farm, and her special gift for winning young people, fitted her in a peculiar manner for her work at the Farm School, which began in 1895 and continued for nearly fourteen years. The touch of her guiding hand, steady, kind and firm, will long

be missed; but of her it can truly be said that she "being dead yet speaketh."

Mention should be made of two other workers long counted among our missionaries who have entered into rest during the past year. Miss Mary J. Novak was commissioned by the Woman's Board, in July 1899, as Bible-reader among the Bohemians in New Prague, Minnesota. As Sunday-school teacher and superintendent, Christian Endeavor leader, conductor of boys' and girls' classes and house to house visitor, she worked devotedly and with blessed results. When failing health and strength obliged her to cease from active labor, she found comfort and cheer in the evidence that the Lord, through his people, was "mindful of His own." On Sunday, December 5, 1909, she fell asleep in Jesus.

Miss Margaret J. Cort began her missionary service among the Mormons, but from 1895 until 1908 she was identified with the work in Cortland, Kentucky, as missionary and Bible reader. Two years ago she retired on account of ill health. The news of her death, in February of the present year, recalls afresh the record of her faithful, untiring service, amid hardship, danger and many discouragements. Her labor has not been in vain, and we rejoice at the thought of the reward that now is hers.

Self-Support.

Among other important things taught the people among whom our mission schools are carried on is their duty in the matter of paying, at least to the extent of their ability, toward the education of their children. The following statement of receipts from tuition will indicate how successful this part of the work has been. The figures give only the cash receipts. In addition much has been given by the people in the way of labor, land and material toward the erection and equipment of buildings; and many thousands of dollars' worth of farm produce which have been consumed have been raised by the boys on our industrial school farms, thus saving a cash outlay for actual expenses.

Received from tuition and board for the year ending 1892—3..	$13,756.66
" " " " " " " " " 1893—4..	12,640.22
" " " " " " " " " 1894—5..	19,965.39
" " " " " " " " " 1895—6..	23,911.69
" " " " " " " " " 1896—7..	24,030.27
" " " " " " " " " 1897—8..	28,324.39
" " " " " " " " " 1898—9..	30,740.03
" " " " " " " " " 1899—0..	40,953.03
" " " " " " " " " 1900—1..	45,818.43
" " " " " " " " " 1901—2..	50,565.61
" " " " " " " " " 1902—3..	56,565.53
" " " " " " " " " 1903—4..	59,283.94
" " " " " " " " " 1904—5..	63,376.22
" " " " " " " " " 1905—6..	69,364.05
" " " " " " " " " 1906—7..	68,823.38
" " " " " " " " " 1907—8..	64,161.02
" " " " " " " " " 1908—9..	66,661.76
" " " " " " " " " 1909—10.	60,431.52

Property Statement.

The approximate value of the property acquired by the Woman's Board, including land, buildings and equipment, is $900,000. The great majority of the buildings are used not only for school purposes, but for church services and homes of ministers and teachers. All buildings are in constant use, and the entire property is a possession of the Presbyterian Church.

DAVID R. BOYD,
Superintendent of School Work.

Scholarships.

It is the purpose of the Woman's Board to encourage parents to pay as much as possible towards the care and education of their children as their financial ability will warrant. Hence tuition is charged in all schools, the amount varying according to locality and the condition of the people. A scholarship does not in any case pay the full cost of the care and education of the beneficiary; it only supplements what he is able to pay himself. In establishing a scholarship the amount is estimated at about the actual cost of food, no account being taken of teachers' salaries, buildings, equipment, clothing or other incidentals.

Schedule of Boarding Scholarships.

The payment of a full Boarding Scholarship secures three letters per year from the school, and a special pupil is assigned if desired.

ALASKA—	
Sitka, Training and Industrial School	$100
INDIANS—	
Good Will, S. D. (Training and Industrial School)	75
Tucson, Arizona (Training and Industrial School)	75
Jewett, N. M. (Industrial School)	75
MEXICANS—	
Albuquerque, N. M., Menaul (Training and Industrial School for boys)	75
Los Angeles, Cal. (Industrial School for girls)	75
Santa Fe, N. M., Allison (Industrial School for girls)	75
Santa Fe, N. M., Mary E. James (Industrial School for boys)	75
MORMONS—	
Springville, Utah, Hungerford Academy	100
Logan, Utah, New Jersey Academy	100
Mt. Pleasant, Utah, Wasatch Academy	100
Salt Lake City, Utah, Salt Lake Collegiate Inst. (Boarding department for girls)	100
MOUNTAINEERS—	
Asheville, N. C., Farm School (boys)	100
Asheville, N. C., Home Industrial (girls)	100
Asheville, N. C., Normal and Collegiate (girls)	100
Concord, N. C., Laura Sunderland (Industrial School for girls)	75
Hot Springs, N. C., Dorland Institute (Industrial School for girls)	75
Hot Springs, N. C., The Willows (Farm School for boys)	75
Walnut, N. C., Bell Institute (Industrial School for girls)	75
Harlan, Ky. (Industrial School for girls)	75
Lawson, W. Va., Pattie C. Stockdale School for girls	75

(Where not otherwise noted, both boys and girls are accommodated.)

Shares at $10, $15, $20 and $25 may be taken in any of the boarding schools. When a share in a scholarship is taken no special pupil is assigned, but contributors receive two letters per year giving general information in regard to the school in which the share is taken.

We also issue shares in the Presbyterian Hospital, San Juan, Porto Rico, and such shareholders are entitled to two letters a year.

One hundred and twenty dollars a year supports a bed in the hospital at San Juan, Porto Rico.

Scholarship correspondence should be addressed to MRS. M. J. GILDERSLEEVE.

Report of the Recording Secretary

The City by the Sea wore its most attractive dress when Olivet Presbyterian Church opened its hospitable doors for the Thirty-first Annual Meeting of the Woman's Board of Home Missions, on Friday, May 20, 1910. The President, Mrs. F. S. Bennett, presided, and announced an opening hymn of joy, after which prayer was offered by Mrs. George C. Yeisley, New York.

It was the pleasing duty of Mrs. W. E. Honeyman, President of the New Jersey Synodical, to welcome this body of women to her own synod, and to present a substantial Registration Book, wherein is to be recorded the name and address of every delegate in attendance at Annual Meetings. In accepting the gift, the President said this was the first Registration Book ever possessed by the Woman's Board, and would be invaluable as a directory from which future helpers could be secured.

Before proceeding with the regular program, the President called to the platform for recognition Miss Margaret Hodge, recently chosen President of the Woman's Foreign Missionary Society of Philadelphia. As an officer of a Home Missionary Society, also, Miss Hodge emphasized the unity of the work in which all were engaged and thanked our President for words of sisterly greeting.

The next hour was devoted to the reports of Secretaries, that of Miss Julia Fraser, Corresponding Secretary, being first on the list. Miss Fraser referred to the changes in the personnel of the Board, to the loss of three members by death, to the formation of the new Synod of New Mexico and Arizona, to the large percentage of contributions for special objects. Her full report, like those following, is printed elsewhere.

D. R. Boyd, Ph. D., Superintendent of Schools, gave the statistics of his department, showing where retrenchment had been necessary, where number of scholars had been reduced, and urgent repairs left undone. He spoke of the willing spirit in which mission workers and teachers had co-operated with the Board in keeping expenditures within the limits of appropriations.

The Treasurer, Miss V. M. White, presented her report with a feeling of gratitude for debt removed; for a balance in the treasury, and larger contributions than ever before. Gifts for the debt and for special objects had caused this increase but had not warranted the expansion of our work. In closing she read a letter of thanksgiving, just received from Mrs. E. F. Pomeroy, of Minnesota.

Miss M. J. Petrie was introduced as a duplex machine, representing as she does, both the Assembly's Board and the Woman's Board in the joint department of Young People's Work. The special aim of the prosperous year just passed had been to promote denominational loyalty, and for this and efforts in other directions she gave thanks to synodical and presbyterial secretaries and to mission workers on the field who had loyally co-operated with her department.

Mrs. Susan L. Storer, Secretary of Freedmen's Department of Woman's Board, presented her twenty-sixth annual report, in which she said that having reached the $80,000 mark, "it will never do to go

back, no alternative but to move forward. The land can never be redeemed for Christ if we leave out the negro." She made loving mention of veterans who had finished their earthly course.

A prayer of thanksgiving was offered by Mrs. R. M. Stevenson, of Utah.

Mrs. D. E. Finks, the well-known and well-beloved Editor of the *Home Mission Monthly*, told of the magazine's successful efforts to raise $5,000 for one of the Sitka buildings. She showed the Sitka Book containing certificates, emblematic of advance contributions and increased prayer, and spoke of further ambition to mark the approaching twenty-fifth anniversary of the *Home Mission Monthly* by raising a surplus to equip the building. The waving of handkerchiefs indicated approval of this scheme by the audience.

Mrs. A. S. Crane bespoke for the children's magazine, *Over Sea and Land*, more generous support by which the new management would be enabled to increase its attractions and thus realize its hope of placing this only Presbyterian missionary magazine for children in every family of the church.

Following this report, prayer was offered by Mrs. Charles W. Hays, of Oregon.

It was our next privilege to listen to reports from our workers on the field and to look upon the faces of those whose names had become familiar to us through the medium of our Home Mission Monthly and Prayer Calendar. Rev. F. L. Schaub, of Old Dwight, Oklahoma, gave reasons why special and persistent efforts should be put forth in behalf of the Indian, for whom sentiment and character must be created, as he possesses no heredity of trained civilization. An additional helper, recently granted, would make more easy the fulfillment of the constant aim to put into practice the principles taught in the school.

As Miss Alice A. Blake, Trementina, New Mexico, rose to speak, she said it was the first time since her commission, in 1889, that she had met with the ladies of the Board, and two years since she had seen a railroad. It was the task of the worker on this field, where fifteenth century conditions were crystallized, to help the native to find and adjust himself to the new order of things which the advent of the railroad and other evidences of modern civilization had thrust upon him. The large percentage of Mexicans in penitentiaries must be reduced, and the crowd of laborers now being imported from Old Mexico given the Gospel message. As an example of the product of our Mexican schools, two fine looking men arose, Rev. Mr. Rendon and Rev. Mr. Rodriguez, Commissioners to General Assembly.

Prof. E. P. Childs, speaking of the Mountaineer Field, which includes parts of eight great States where are located fifty-six stations of the Woman's Board, said they were not a peculiar people nor exceptional class, but just "folks" like ourselves; friends not to be worked *on* nor *for*, but *with*. Many of them trace their ancestry back to names illustrious in the early history of our country. As elsewhere, the problem of the mission school is, to cope with changing conditions and teachers must possess not only a religious character but charm and strength of personality to meet existing demands. In his department there could be no looking back; its work is a business proposition which demands support, as echoed in his closing words, "Give, give all you have, it's worth while for Christ." Special prayer followed all these reports.

At this point the audience had the pleasure of listening to a fine solo by Mrs. Warren M. Kale, of Atlantic City.

While the offering was being received, the Treasurer explained its object, the furnishing of the building at Embudo, New Mexico, which is to be both school house and teachers' home.

The Synodical Roll Call followed, to which nearly 450 responses were given.

Miss S. C. Rue, Secretary of Literature, in a unique paper, then set forth the resources of her department, offering seeds, grafts and bulbs for every season, with explicit directions for their planting, growth and culture.

The morning session closed with a devotional service led by Mrs. S. P. Harbison, Pennsylvania, whose theme of joy, mercy and gratitude were the 103d and 107th Psalms.

At two o'clock in the afternoon, the Woman's Board convened for its second session. After singing, the assembly joined in a specially prepared Responsive Reading, "The Voice of the Waters." Prayer was offered by Mrs. J. H. Owens, New Jersey.

The President then gave her annual message to her constituents. After a backward glance at blessings granted and evils withheld, she spoke of the many and difficult problems confronting the Woman's Board; how best could talent and money be expended to keep pace with the changing character of the work committed to it, its large foreign element demanding peculiar consideration. The thought of retrenchment at one point to expand elsewhere was excluded, as transference was not growth. The horizon of each must be enlarged; each woman must be a *conductor* not an *insulator* and bear on her heart her individual relation to the great organization, asking not how little but how much is her share of work until all shall accept the Vision of Ezekiel, the Prophet, both to receive and speak the message of glad tidings.

Miss Delia Sheldon Jackson being called to the platform, that the assembly might look upon the face of this daughter of her beloved father, took the opportunity, as a representative of the Baltimore Synodical Society, to present the President with a "true blue" gavel, which was put to immediate use.

Before the offering of the afternoon was received, a solo was most effectively sung by Miss Buchanan, of Philadelphia.

Reports from six mission fields followed, beginning with Miss M. B. Hunter, of Havana, Cuba. Her keynote was one of joy that Cuba was no longer a sealed country, but where now it was the joy and glory of Christianity to make Jesus Christ known in this island. Its hope for the future lies in its young people, of unusual natural ability, and for whom is specially needed a training school for Christian service. At present graduates from Guines are continuing their studies at Northfield and Lake Forest.

Mrs. H. L. McCrory, from Biddle University, told not only of work at that institution but at Scotia, Lincoln and Mary Potter Memorial, and referred to graduates from these schools, to show that money spent there was well invested.

In her experience in work for The Foreigner in Our Midst, Miss M. H. A. Mather, of the Baltimore Synodical Society, had discovered a four-fold duty, which had taken practical form in the "F. F. F." Society, Friends For Foreigners; one condition of membership to the society was a partial knowledge of their language, to acquire which the "telephonic moment" must be utilized. The aim of all endeavor was to transform the crude alien into a Christian citizen, whose proud emblem should be our American flag.

Miss Elizabeth Wilson, Utah, told of difficulties in her work in one of the strongholds of Mormonism, and of the constant purpose to show a misguided people their need of something better. For this work Utah needs more men and women, but personal observation had proved that such work yielded abundant profit.

Miss M. L. Beaty described the work carried on at the Presbyterian Hospital, San Juan, Porto Rico, not only of relieving physical

suffering but of ministering to the soul. Its influence reaches far into country districts through the medium of returning patients with their Spanish Testaments. In closing she asked one thing, the prayer of the assembly that she and all workers in Porto Rico might know the people better and how most effectively to present to them the Gospel.

The last report was from Rev. Edward Marsden, Alaska, who was introduced as a sample of the finished product of our schools. As a graduate of the Sitka Training School he made an earnest plea for that institution, where the simple Gospel of Jesus Christ was taught, and where boys and girls were fitted for useful lives. He begged for larger and better buildings, so that boys need not be compelled to go elsewhere for industrial training, as was now the case. As in the morning session, all these fields and workers were remembered in special prayer.

The hymn next sung was of peculiar interest, being composed by one of our members, Mrs. J. F. Peirce, Wisconsin.

Among the notices given out by the Chairman of the Committee of Arrangements, was a cordial invitation to all wearing the badge of the Woman's Board of Home Missions, from the captains of four yachts at the Inlet, to take a ten mile sail out to sea.

The following Committees were appointed:

Committee on Resolutions:

Mrs. W. E. Fitzgerald, Wisconsin, *Chairman.*
Mrs. J. G. Klene, Colorado.
Mrs. D. F. Diefenderfer, Pennsylvania.
Mrs. G. P. Baity, Missouri.
Mrs. R. M. Stevenson, Utah.
Mrs. R. H. Hearn, Tennessee.
Mrs. W. B. Preston, Texas.
Mrs. G. I. Wilson, West Virginia.

Committee on Nominations:

Mrs. H. Campbell, Indiana, *Chairman.*
Mrs. Robert Henderson, California.
Miss Mabel Goss, Oregon.
Miss M. A. Rice, New York.
Mrs. A. M. Work, South Dakota.
Mrs. A. P. Allison, Atlanta.
Mrs. H. C. Swearingen, Minnesota.
Miss Higgenson, Kansas.

In closing the exercises of the afternoon, Dr. Charles L. Thompson, Secretary of the Home Mission Board, congratulated his co-workers on a good, a strenuous, loyal and delightful year. He commended their effort to develop higher institutions but urged them to keep fast their hold on the little boys and girls at that impressionable age when they are most easily influenced. He urged the women to emphasize still further their work among foreigners, whose only response to kindness might often be but a "smile in English." He entreated them to improve their chance, the greatest woman ever had, "to live up to it, sing up to it, give up to it. The dawn has come. Sunrise is coming. Rise to it."

Saturday was devoted to synodical conferences when synodical officers discussed with Board representatives vital questions affecting the constituency.

The vesper service held at five o'clock Sunday afternoon was one of the most delightful meetings at Atlantic City—missionaries from all of the fields were introduced and brought inspiring messages.

The following Tuesday an all day business meeting was held when officers were elected, business transacted and practical subjects presented by acknowledged leaders. Tuesday evening "Home Missions"

was the subject of the popular meeting of the General Assembly and the president of the Woman's Board, Mrs. Fred S. Bennett, gave a masterly address on woman's work for home missions.

Wednesday morning the reports of the Board and the Standing Committee on Home Missions occupied the time of the General Assembly. Wednesday afternoon a short conference of presbyterial officers was held.

Mention should also be made of the half hour of prayer spent in the parlors of Haddon Hall, with which each day began. Here were named in loving remembrance those departed ones whose influence and memory alone remain with us; those, now retired from active service, whom we can meet only at the Throne of Grace, and those faithful workers who still bear the heat and the burden of the day. Special blessings were invoked for Mrs. James and her family.

[Mrs. Augustine] Charlotte R. Sackett,
Recording Secretary.

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	Price each	Per 100
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Parliamentary Rules	.01	.75
Technique of Home Missions for Presbyterian Women	.01	.75
What and When	..	..

Special Aids.

Prayer Calendar	.10	..
Souvenir Post Cards (colored).....Per dozen, 25c.	.03	..

Text Books for Study.

For Juniors.

	Paper	Cloth
Alaska for Juniors, by Katharine R. Crowell	$0.20	..
Coming Americans, by Katharine R. Crowell	.25	..
Pioneers, by Katharine R. Crowell	.25	..

For Seniors.

Aliens or Americans?, by H. B. Grose, D.D.	.35	$0.50
Incoming Millions, by H. B. Grose, D.D.	.30	.50
Challenge of the City, by Josiah Strong, D.D.	.35	.50
Citizens of To-morrow, by Alice M. Guernsey	.30	.50
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Home Mission Books.

Presbyterian Home Missions, by Sherman H. Doyle, D. D.	..	.75
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